

JAINA BIBLIOGRAPHY SERIES--No. 1

JAINA BIBLIOGRAPHY.

BY
CHHOTE LAL JAIN

With a Foreword
BY

DR. KALIDAS NAG, M. A., D. Lit. (Paris)



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DEDICATED

To

PANDIT JUGAL KISHORE MUKHTEAR,

The Great Jaina Research Scholar and Author.

Editor of

THE ANEKANTA

Founder of

SHREE VĪRA SEVĀ MANDIRA.

—By the AUTHOR.

A NOTE

The Bhārati Jaina Pariṣat presents before the scholarly world this volume of "Jaina Bibliography" by Mr. Chhote Lal Jain as the first number of its Jaina Bibliography Series. The vast field of Jaina Literature, Art and Archaeology, Philosophy and Religion is still mostly unexplored. The scholars of the East and the West have already made valuable researches into the Vedic and Buddhist Literature, but unfortunately the Jaina Literature which covers a wide field of indological studies has not been properly appreciated. This is to a great extent due to the apathy of the Jaina community who did not care to bring the religio-cultural heritage of their forebears within the easy reach of the modern scholars. It is a happy sign nowadays that some patrons of the Jaina Culture are trying to organise cultural institutions for Jaina Studies, and there are some Jaina scholars trained in scientific methods who have already made valuable contributions to this branch of knowledge.

But a research scholar should have as his constant companion a bibliography of the subject he is interested in. There are the Vedic Bibliography, the *Bibliographie Bouddhique* and similar bibliographies. For the benefit of the Jaina scholars, Dr. A. Guerinot, a French savant compiled a Jaina Bibliography, but this book covered researches upto the period of 1906. Mr. Jain has tried to supplement the treatise of Guerniot and his book covers researches till 1925. He intends to make it upto date in another volume.

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The readers will find ample evidence of his laborious researches in the compilation of the present work which will be a sure guide for their studies in any branch of the Jaina Cult.

The Bhāratī Jaina Pariṣat is thankful to Mr. C. L. Jain for placing his valuable researches with it for publication.

It is expected that the authorities of different educational and cultural institutions will extend their co-operation by keeping copies of this volume for their libraries and thereby enable us to undertake similar publications for the benefit of indologists.

Dated the 25th July, 1945.
1, Gour Laha Street,
Calcutta.

}

S. C. Seal.

FOREWORD

About half a century ago the celebrated French Orientalist, Dr. A. Guerinot, Docteur és Letters of the University of Paris, undertook the first systematic survey of all the available printed books and articles on Jainism published in European languages. Incidentally he gave valuable information with regard to the published as well unpublished manuscript materials on Jaina religion and philosophy available in India and abroad. His (i) *Bibliographie Jaina* and (ii) his *Repertoire d'Epigraphie Jaina* were published between 1906-1908. Since then many valuable articles and books on Jainism have been published, to mention among others the surveys of Jaina thought and culture by two German scholars : Dr. Glasenapp and Dr. Schubring ; but those books were not easily accessible to our Indian scholars. Indian periodicals and Journals have continued to publish various studies on Jainism ; such studies are growing in number and still remain scattered. To help the general public as well students of Jainism to follow the main trends of Jaina studies in recent years was the laudable aspiration of Mr. Chhote Lal Jain, the Honorary General Secretary of the Vira Śāsana Saṃgha. In spite of his multifarious duties and obligations, and even in the midst of a serious breakdown in his health owing to overwork, Mr. Jain with his characteristic devotion to the sacred cause, has completed the printing of his admirable work, *Jaina Bibliography*, Vol. I, which brings the survey down to the end of 1925. The material for the second volume covering the last 20 years between 1925-1944 are also ready and will be published in due time.

Meanwhile, Mr. Chhote Lal Jain had the satisfaction of developing the plan of a Centre of Jaina Culture on the occasion of the grand celebration in Calcutta commemorating the 2500th anniversary of the First Sermon delivered by Lord Mahāvīra. That celebration was attended not only by the Jaina community of North and Central India including Rajputana and by a few Jaina delegates from South India, but also by the leaders of Brahmanical and Buddhist religions representing the progressive thought of the majority communities of India.

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The spiritual legacies of Jainism should not be confined to the Jaina community alone, but should be made available to entire humanity, especially in this age of crisis when violence threaten to ruin the entire fabric of human civilisation. The deathless principle of non-violence (*ahiṃsā*) is the noblest heritage of Jainism for which the whole mankind should ever be grateful. Even if we fail at present to draw the precise chronological relations of the earlier Tīrthaṃkaras (promulgators of the Sacred Law), we are now definite that in the age of Lord Śrī Kṛṣṇa of the Mahābhārata epoch his cousin, Ariṣṭanemi exemplified in his own life the sublime principle of *ahiṃsā* by renouncing the world on the very eve of his wedding, when he saw that hundreds of innocent animals were about to be slaughtered simply for the entertainment of the guests at that royal wedding. That was the starting point of the realisation by Man of his kinship with the dumb animal world, differing from man only in linguistic expression, but animated by the same urge of life. So it was Jainism which for the first time bridged over the gulf between human life and animal life, and preached the basic truth of one common life pervading the whole Society. From such a profound realisation was born that creative compassion which made man look upon the dumb cattle as "Poems of Pity" in the inimitable words of Mahatma Gandhi, who, as we know, comes from Kathiawad-Gujarat, the home land of Lord Neminātha (C. 1200 B.C.) and which part of India even to-day is the stronghold of Jaina religion and culture. Then came another great preceptor, Lord Pārśvanātha (C. 800 B.C.), who was not only a great spiritual leader but the first systematizer of the Jaina philosophy based on the Chatur-Yāma or the four-fold principles, which were amplified by Lord Mahāvīra (C. 600 B.C.), a senior contemporary of Gautama Buddha.

Buddhism no doubt, derived from Jainism its main inspirations as well as the principle of the church organisation (Saṃgha) and the fundamental doctrine of *Ahiṃsa* or non-violence. Buddhism simply applied to the life of the individual and of the nation

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as well as on international plane, the primordial historical truth of *Ahiṃsa* which Jainism for the first time discovered like the law of gravitation of the living universe. If we want to keep intact the countless cultural heritages of Man and if we want to develop the creative possibilities of mankind to its fullest extent, we must discard the inhumane, nay, canniballistic path of war and violence and take to the path of non-violence as pointed out by the immortal preceptors of Jainism. Such a cause deserves the support and collaboration not only of all men and women of about 20 lacs of Jains scattered all over India, but also of all serious workers in the cause of human welfare, in fact, all servants of humanity in the East as well as in the West.

The dream of my esteemed friend, Mr. Chhote Lal Jain, and his colleagues, is to develop such an up-to-date centre of studies on Jaina religion and culture as would be able to give all facilities for research to men and women of all nations irrespective of caste, creed or clime. We know that some western ladies actually joined the order of Jain Nuns and the catholicity of Jainism is remarkable even in this age. Moreover, we can count upon the deep-seated instinct of philanthropy which is ingrained in the Jaina community ; and so we hope that the idea of developing a world centre of research on non-violence in the projected seat of Jain culture would soon materialise and that all organisations in the East and the West that are striving to make World Peace a reality would come forward to help my esteemed friend, Mr. Chhote Lal Jain and his colleagues. His first volume of Bibliography will, I am sure, rouse the attention of many scholars to this much-neglected field of research and, I am sure, the publications by the Vīra Śāsana Saṃgha that will follow will sustain the interest thus aroused. Though the work of Mr. Jain is a preliminary work of compilation, he has spared no pains to make the book as useful and attractive to the general readers as possible. I wish him all success in his noble mission.

11th July, 1945,
Calcutta

Kalidas Nag.

PREFACE.

The contributions of the Jains to the Indian Culture and Sciences have been so vast that the history of India will be incomplete without a reference to them. But, of the three great religions of India—Jainism, Buddhism and Brahmanism, Jainism has been least studied and most misunderstood for want of proper knowledge of the available literature. But still it is a matter of great pleasure and encouragement that the great French scholar, Dr. A. Guerinot supplied the want to some extent by publishing his valuable volumes “*Essai De Bibliographie Jaina*” in 1906 and “*Répertoire d’Epigraphie Jaina*” in 1908. These books have been of great help to scholars and students interested in the study of Jainism.

Much has been done in the field of Jaina study and many books have been published and numerous articles have appeared in the Indian and foreign journals, since the days of Dr. Guerinot. So it was my long desire to follow the foot-steps of the great French savant and supplement his works by bringing out two more volumes containing all available informations about Jainism from 1906. With that aim in view I went on taking down notes of references to Jains and Jainism from works on various subjects. As an humble student I had the privilege of working at the (Royal) Asiatic Society of Bengal for a number of years and this gave me the facility of using the books of the society. I have also referred to the collections of the Imperial Library and some other libraries.

In the volume which is now published, I have excluded almost all the references found in Guerinot’s books above mentioned and I have taken care to bring in all references not found in his works and all those published between 1906 and 1925. Bibliography of the books, published since 1925 up-to-date will appear in another volume which is now under preparation.

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I have to point out here, the departure I have made from the lines of Guerinot. While he has issued a separate volume for Jaina Epigraphy, I have included it under a separate section in this work. Almost all the references given in this book relate to the books written in English and other European languages.

I am conscious of the many drawbacks in my book for which I request to be pardoned, since this is only the result of a labour of love without any pretence to scholarship.

In this connection I have to place on record my gratitude and thankfulness to the late Babu Balailal Dutt, B.A., the Librarian of the Royal Asiatic Society of Bengal, who helped me by providing me with the necessary books and in some cases by marking out the important references.

It was the intention of the authorities of the Royal Asiatic Society of Bengal to bring out this work as one of their own publications. But since they could not do so owing to war emergencies Mr. S. C. Seal, M.A., B.L., the Honorary General Secretary of the Indian Research Institute and of the Bhārati Jaina Pariṣat has kindly come forward to publish it which otherwise would have remained unpublished till perhaps the end of the present World-war. Therefore, I thank him most sincerely for his kindness in bringing this work to the light of the day. I must also thank Mr. Asok Kumar Bhattacharjee, M.A., who, very kindly revised the press copy and helped me in going through the proofs.

Before I conclude, I must convey my respectful thanks to Dr. Kalidas Nag, M.A., D. Litt. (Paris), of the Calcutta University and General Secretary, Royal Asiatic Society of Bengal for writing the learned foreward to this humble work of mine.

I should regard my labour amply rewarded if the scholars and students of research can derive some help from this book for studying the various branches of knowledge of Jainism.

Calcutta, 25th July, 1945.
Śrāvana Kṛṣṇa Pratipada,
Vīra Sambat, 2471.

Chhote Lal Jain.

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SECTION I

Bibliographies, Catalogues, & Guide Books

1

CHITTY, SIMON CASIE. *A Catalogue of Books in the Tamil Language with the names of the authors, the subjects and the dates, as far as they can be ascertained.* (JCBRAS, 1849, pp. 53-73).

P. 53. *Nannul*, a grammar written by a Jain ascetic, named Pavanandi, and inscribed to the king Seyakaṅga, who is conjectured to have reigned at Maḍura about 800 years ago.

P. 54. *Karigai*, a treatise on versification, by a Jain ascetic named Amrita Sāgara.

P. 58. *Sūlamaṇi Nighaṇṭu*, a vocabulary written by Vīra Maṇḍala, a Jain king. Neither the name of his kingdom nor the chronology of his reign is known.

P. 63. *Chintāmaṇi*, a poem in 10 cantos. The name of its author is not mentioned but described as a Jain sage.

2

MURDOCH, JOHN. *Classified Catalogue of Tamil Printed Books*, etc. Madras, 1865.

Pp. xxii-xxiii. Oldest Tamil works now extant, are those which are written, or claimed to have been written, by the Jains, or which date from the era of the literary activity of the Jain sect.

Jains of the old Pāṇḍya country animated by a national and anti-Brāhmaṇical feeling of peculiar strength.

Extent of the Jain period probably from the 8th or 9th century A.D. to the 12th or 13th.

Jains finally expelled from the Pāṇḍya country in the reign of Sundar Pāṇḍya.

Tol-Kappaya, a grammar, written at the very commencement of the Jain period, or about the 8th century A.D.

In Tiruvalluvar's age Jainism was rather an esoteric ethical school than an independent objective system of religion.

The poem *Chintāmaṇi* written by a Jain probably in the 10th cent. A.D.

The *Nan-nul*, a Tamil grammar and the poetical vocabularies written by Jain scholars came later than *Chintāmaṇi*.

P. lxxxiii. Amirtasakaṛar, a Jain, was a Sanskrit as well as a Tamil scholar. He wrote *Karikai*, a grammar on Tamil verse.

Appavaiyar, author of *Tāṇḍava Malai*, said to have been a Jain.

Appar, though born of Śaiva parents, entered a Jain monastery—Later returned to Śaivism again—Lived about the 10th century A.D.

P. lxxxix. Maṇḍala Purudar, a Jain ascetic, said to have lived in the time of Rājā Kṛṣṇa Rayar who reigned at Vijaynagar in the beginning of the 16th century—wrote the poetic lexicon *Churāmaṇi Nikāṇḍa*.

P. xcii. Pavanandi, a Jain living at Sanakapur—wrote the Tamil grammar *Nan-nul*.

P. xciv. Kuṇa Pāṇḍya, first a follower of the Jain religion, afterwards embraced Śaivism under the influence of Sambandar, and was induced by him to impale 8000 Jains at Madura.

Pp. 65-66. Some finest compositions in the Tamil language are attributed to the Jains—Jains increased by immigrations from the north—At first the Buddhist and the Jain sects lived peacefully together in South India—Defeat of the Buddhists in a great dispute in the reign of Himaśīṭala, the Buddhist king of Conjeveram, about 800 A.D.—Jains overcome by the Śaivas, headed by Sambandar, at the time of Kuṇa Pāṇḍya of Madura, about 10th century A.D.—8000 learned Jains put themselves on the impaling stakes.

P. 67. Rāmānuja's success in converting the King of Mysore from Jainism to Vaiṣṇavism.

P. 70. Extermination of almost all the Jains in some parts of the Deccan by the Vīra Śaivas.

P. 73. A few adherents of Jainism found around Conjeveram—None of their religious books seem to have been printed.

P. 182. The *Chintāmaṇi* written by a Jain in about the 10th century A.D.—the commentator styles the author as “the master of the learned”.

3

✓ OPPERT, GUSTAV. *Index to sixty-two Ms. Volumes deposited in the Government Oriental Manuscripts Library, containing references to Archæological, Historical, Geographical and other subjects.* (MJ, 1887).

The index to this volume has reference to many Jain matters.

4

MILLOUE, L. de. *Catalogue du Musée Guimet, Lyon, 1883.*

Pp. xli-xlix. Note on Jainism and names of 24 Tīrthaṅkaras and their emblems.

5

✓ PETERSON, PETER. *Catalogue of the Sanskrit Manuscripts in the Library of His Highness the Maharaja of Ulwar.* Bombay, 1892.

Contains names of some Jain Manuscripts in the library and names of twenty-one manuscripts under the head “Jain and other works in Prākṛit”.

6

✓ BENDALL, CECIL. *Catalogue of Sanskrit, Pāli and Prākṛit Books in the British Museum acquired during the years 1876-92.* London, 1893.

P. 620. Names of 12 works on Jain religion.

P. 624. Names of 42 works in Jain Prākṛit both canonical and non-canonical on miscellaneous subjects.

7

MILLOUE, L. de. *Petit Guide Illustré au Musée Guimet*, Paris, 1894.

Pp. 37-40. On Jainism.

References to some Jain works of secular importance are also found on p. 605, 611 etc.

8

COOMARSWAMY, HON. P. *Gleanings from Ancient Tamil Literature*. (JCBRAS. xiv, 1895-96, p. 17-40).

P. 20. A Pāṇḍya king's conversion from Jainism to Hinduism by Jñāna Sambandar.

P. 39. E. S. W. Senāthi Rāja's remarks on Jainism and Buddhism, and the overthrow of Jainism by *Sambandar*.

9

✓ KAVYATIRTHA, KUNJA VIHARI. *Catalogue of Printed Books and Manuscripts in Sanskrit belonging to the Oriental Library of the Asiatic Society of Bengal*, Calcutta, 1904.

Names of 12 printed and 12 manuscript works on general Jain subjects.

10

BLUMHARDT, J. F. *Catalogue of the Marathi, Gujarati, Bengali, Assamese, Oriya, Pushtu, and Sindhi Manuscripts in the Library of the British Museum*, London, 1905.

Pp. 1-17. Names of 34 manuscripts on Jain religion.

11

GUERINOT, A. *Essai de Bibliographie Jaina*. Paris, 1906. (Annales du Musée Guimet—Bibliothèque d'Etudes, Vol. 22).

Pp. i—xxxvii. Introduction.

Pp. 1-568. It contains references to 852 publications dealing with various Jaina subjects.

12

✓BARNETT, L. D. *A Supplementary Catalogue of Sanskrit, Pāli and Prākṛit Books in the Library of the British Museum acquired during the years 1892-1906.* London, 1908.

Pp. 1062-1063. Names of 34 Jain religious poems.

Pp. 1082-1084. Names of 77 Jain religious works.

Pp. 1093-1096. Names of 93 miscellaneous works on Jain literature (canonical and non-canonical) in Prākṛit.

13

An Alphabetical List of Jain Mss. belonging to Government in the Oriental Library of the Asiatic Society of Bengal. JPASB iv, 1908, p. 407-440).

14

LUARD, ECKFORD. C. *A Bibliography of the Literature dealing with the Central India Agency to which is added a series of Chronological tables.* London, 1908.

Contains names of some Jain publications.

15

GUERINOT, A. *Notes de Bibliographie Jaina* (J.A. 10th Ser., xiv, 1909, p. 47-148).

16

BARNETT, L. D. and POPE, G. U. V. *A Catalogue of the Tamil Books in the Library of the British Museum.* London, 1909.

P. 580. Names of two Jain religious poems.

17

BLUMHARDT, J. F. *A Supplementary Catalogue of Hindusthani Books in the Library of the British Museum.* London, 1909.

Pp. 277-278. Names of 18 works on Jainism.

18

BARNETT, L. D. *A Catalogue of the Kannada, Badaga, and Kurg Books in the Library of the British Museum.* London, 1910.

Pp. 269-270. Names of 10 Jain religious poems.

Pp. 277-278. Names of 18 works on Jainism.

19

GUERINOT, A. *Quelques Collections de Livres Jainas.* (J. A., 10th Ser., xvi, 1910, p. 581-586. Notices of works published in the Yošovijaya-Jaina-Grantha-mālā, Benares.

20

SASTRI, HARAPRASAD. *Report on the Search for Sanskrit Manuscripts* (1906|7-1910|11). Calcutta, 1911.

P. 6. Discovery of a work of the Jinendra School in one of the Jain *Upāśrayas* at Benares.

21

GUERINOT, A. *Quelques Collections de Livres Jainas.* (J. A., 10th Ser., xix, 1912, p. 373-378) Notices of works published in the Rāyachandra-Jaina-Śāstra-mālā, Bombay.

22

GUERINOT, A. *Note sur un manuscrit Jaina.* (J. A., 10th Ser., xix, 1912, p. 605).

23

BARNETT, L. D. *A Catalogue of the Telugu Books in the Library of the British Museum.* London, 1912.

P. 310. *Chandraprabha Charitra*, by Vira Nandi, a disciple of Abhaya Nandi. Translated into Telugu from the original sanskrit by Sathavathanulu Tirupati Venkateswarulu.

24

✓BLUMHARDT, J. F. *A Supplementary Catalogue of Hindi Books in the Library of the British Museum acquired during the years 1893-1912.* London, 1913.

Pp. 439-443. A miscellaneous list of 164 works of Jain literature.

25

Guide Illustré du Musée Guimet de Lyon. Chalon-sur-saone, 1913.

P. 63. Some references to the Jain collection in the museum.

26

SASTRI, HARAPRASAD. *Catalogue of Manuscripts in the Bishop's College Library, Calcutta.* 1915.

P. 29-30. Jain manuscripts :

1. *Kappasūya* or *Kalpasūtra*.
2. Five works on Jaina dogmatic tracts in *Prākṛit*.
3. *Syādvāda Mañjari*, with a commentary.
4. *Samaya Sāra Nātakam*—a Hindi work going over all the principal topics of Jainism in a dramatic form.

27

SASTRI, HARAPRASAD. *Search for Sanskrit Manuscripts.* (JBORS, i, 1915, pp. 57-65).

P. 63. Library of Jowahir Mall, a Jain yati—Collections of Jain works at the *Upāśraya of Bhaṭṭāraka Umerdanji*.

P. 65. Buddhists and Jains find no place in the volumes of the *Catalogus Catalogorum*, a register of about forty thousand Sanskrit works.

P. 74. Udayin, founder of the city of Pāṭaliputra according to the Jain tradition.

P. 79. Jain chronology on the date of the House of Avantī.

28

✓ GUPTA, SUPARSHWA DAS. *A Collection of Sanskrit, Prākṛit and Hindi works in the Jain Siddhanta Bhavana, Arrah. Arrah, 1919.*

29

✓ DALAT, C. D. *A Catalogue of Manuscripts in the Jain Bhandars at Jesalmere. Edited with Introduction, Indexes and Notes on unpublished works and their authors by Latchandra Bhagawandas Gandhi. Baroda, 1923 (Gaekwad's Oriental Series, Vol. xxi).*

SECTION II

Books of General Reference (Dictionaries, Encyclopaedias, Gazetteers and Census Reports)

30

CORNISH, W. P. *Report on the Census of the Madras Presidency*, 1871, Vol. I. Madras. 1874.

P. 73. Buddhists and Jains and their distribution.

Pp. 113-115. Buddhists and Jains—Buddhism extinct—Rise of the Jain sect on the downfall of Buddhism—Jain tenets—Sectarian divisions—Jains, a distinct community—Decline of the sect through Brāhmanical persecution.

31

HUNTER, WILLIAM WILSON. *Statistical Account of Bengal*. 20 vols. London, 1875-77.

Vol. 7, p. 224. Rangpur: The Jain population appears to be confined to the Kayāhas or Mārvāris who have settled in Rangpur, most of whom are wealthy merchants.

Vol. 7, p. 383. Dinajpur: The Jains are represented by about a dozen banking families.

Vol. 8, p. 52. Rajshahi: In 1871 the Jains were principally confined to the town of Rāmpur Bauleah, and were nearly all Mārvāri bankers and traders, and very wealthy.

Vol. 9, pp. 58-59, 158-159, 252-265. Murshidabad: The Jains are specially influential in the District of Murshidabad. Harakh Chand Jagat Seth, the fourth Jagat Seth, renounced Jainism and became a Vaiṣṇava. The Pārāsnāth hill in the Hazaribagh District is the most celebrated place of Jain pilgrimage in Bengal. It is thought to have been built by Khusal Chand, the predecessor of Harakh Chand.

Vol. 11, p. 64. Jains in Patna.

Vol. 12, pp. 39, 41. Gaya: The Jains have a temple at Gaya, and another at Navada—Ruins of Jain temples are common all over the district, testifying to their former ascendancy.

Vol. 14, pp. 82-83, 86-87. Bhagalpur: Kabirpur, situated near Champanagar, is a place of worship belonging to the Jains. Below the buildings of the sannyāsis in Sultangunj is a small temple dedicated to Pārśvanāth. The sannyāsis say that Baidyanātha has given orders that the Jains shall no longer worship on his sacred rock.

Vol. 15, p. 60. Jains in Munghyr.

Vol. 16, pp. 84, 207-227, 318. Jains in Hazaribagh: Their history - Philosophy - Religion - Pilgrimages to Parasnath hill - Jains in Lohardaga.

Vol. 17, pp. 40, 298-302. Jains in Singbhum: Ruins of Jain temples in Manbhum.

Vol. 18, p. 79. Jains in Cuttack.

32

The Rajputana Gazetteer. 2 Vols. Calcutta, 1879.

Vol. 1, Introduction, p. 70, 90. The Osvāl section of the Jains which had its beginning in Rajputana, is perhaps the largest among the merchants. At Rikabdeo in the south west of Mevār, is a famous shrine of the Sarāogis; and the temples on Mount Ābū are much resorted to by Hindus as well as Jains on pilgrimage.

Vol. 1, Bikanir, p. 195, 198, 291. Among the Hindus, the Jains are very strong and a great many merchants belong to the Osvāl division of that sect. Jain monasteries as places of instruction in ancient days. At Reni there is a handsome Jain temple built in A.D. 942. In the city of Bikanir there are seven Jain monasteries (*upāśrayas*) which possess numerous Sanskrit works.

Vol. 1, Bundi, pp. 240-241. The Kasba of Hindoli has six Hindu temples. Near this site there exists a Jain temple with walls painted.

Vol. II, Jesalmere, p. 176, 182. There are 19 Jain temples in Jesalmere, 12 of these are situated in the city of Jesalmere and 7 in the districts. The Jain temples in the fort are remarkable for their beautiful stone carving: the oldest one was built in A.D. 1371.

Vol. II, Jodhpur, p. 261, 263. Nadolai, Bali, Desvai, and Sadri, in the province of Godwar, were ancient seats of the Jains. Near the site of the fort at Pokaran there are ruins of an old Jain temple.

Vol. II, Mallani, p. 277, 278. The Bhojaks, although themselves Śaivites, worship at the Jain temples. Jātis (Jains) are worshippers in the Jain temples and are by profession school-masters.

33

RICE, LEWIS. *Report on the Mysore Census of 1881*. Bangalore, 1884.

Pp. 62-63. Jains, Hindus by nationality, not Hindus by religion. To them is due the earliest cultivation of the South Indian languages and all the early literature of Kārṇāṭaka. Their principal seats in the State are at Śravaṇa Belgōḷa in Hassan District, Maliyur in Mysore District, and Humcha in Shimoga District. Distribution of the Jains in India.

P. 73. Cultivation of the Kannada language by the Jains down to about A.D. 1300.

34

ABOTT, H. B. *Census of India, 1891, Vol. XXVI: Rajputana Pt. 1*. Calcutta, 1892.

P. 29. Ratio per 10,000 of all ages (Jains).

Table VII-Part D (xlv-xlvii). Ages by religions—Jain population.

Table VIII-Part D (lxxi-lxxiii). Civil condition by religions and age—Total Jain population.

Table IX-Part D (lxxxv). Education by religions and age - Jains.

35

EDWARDS, S. M. *Census of India 1901, Vol. 11 : Bombay. (Town and Island), Part 5 : Report*, Bombay, 1901.

P. 22, 79. Mandvi has been a Jain centre for the last seventy or eighty years.

36

ALLEN, S. C. *Census of India, 1901. Vol. 4 : Assam, Part I : Report*. Shillong, 1902.

P. 46. There are 1,797 Jains in the Province - Some 1,600 are found in the Brahmaputra valley. Most of them are Mārvāri merchants.

37

EDWARDS, S. M. *The Rise of Bombay*. Bombay, 1902. (Reprinted from Vol. x of the Census of India Series 1901).

P. 269. Considerable increase of the Jain population in Bombay by 1848 A.D.

P. 324. Enormous expansion of the Jains by 1891 A.D.

38

MACDONALD, K. S. *Baroda Census Report, 1901*. (CR, cxvi, art. 6, 1903, p. 46-67).

P. 57. The Jains, 48,290 strong, reject the Vedas, yet call themselves Hindus. They observe caste distinctions and intermarry with Hindus. The sacred books of the Śvetāmbara Jains are in the Māgadhi Prakṛt language, and those of the Digambara Jains in Sanskrit. The Dhundia Jains carry the doctrine of the preservation of animal life to a shocking extent.

39

YULE, HENRY. and A. C. BURNELL. *Hobson-Jobson*, London, 1903.

P. 447. Jain.

FRANCIS, W. *Bellary*. Madras, 1904. (MDG).

P. 30. The Jain temples scattered all over the district seem to have been erected about 1070, though the Ganigitti shrine at Hampi was built in 1385 A.D.

P. 54. The occurrence of the Jains is chiefly found in Bellary, Hadagalli and Harpanahalli *tāluku*s. Their temples are scattered throughout those places. Description of their manners and customs.

P. 54, 112, 229. Jains of the Bogara subdivision.

P. 198. At Adoni are some Jain *tirthaṅkaras* carved upon rocks. Description.

P. 202. At Chinnatumbal there are two ruined and deserted Jain temples with the typical stone pyramidal roofs.

P. 206. The village of Peddatumbal contains representations of Jain *Tirthaṅkaras*. Of the many deserted shrines three seem to have been originally Jain.

P. 210. One of the Mackenzie manuscripts states that king Bijjala built a fort and lived at Chippigiri, a Jain colony in ancient days. On the hill north of the village is a Jain temple called "the *Bastī*". The temple contains several representations of seated and standing (nude) figures.

Pp. 232-233. In the site of old Kurugodu, stands a collection of Jain temples. The architectural designs in this district exhibit the gradual degrees by which the Jain style shades into the Chālukyan.

Pp. 242-243. The village of Kogali was once a considerable Jain centre. The Jain temple in it is still called "the *Bastī*". There are many Jain relics scattered in the village. Inscriptions of the place record gifts to the Jain temple of Chenna-Pārśva in the village by the Hoysala ruler Vīra-Rāmnātha in 1275 and 1276 A.D. and to the Vīra-bhadra temple by Achyut Rāya of Vijaynagar.

P. 248. One of the twelve inscriptions of the Western Chalukya king Vikramāditya VI refers to the Jain temple of Barhma Jinālaya in a village anciently called Bālguli.

P. 273. The stepped towers of the group of Jain temples in Hampi are very noticeable. Besides this group and the Ganigitti there is another Jain shrine.

P. 291. Kotturu was once a stronghold of the Jains. Basappa Vanquished the Jains of the place in controversy and converted them to the Liṅgāyet faith, and set up a *liṅgam* in their principal temple. This temple is now known as the *Murukallu-maṭh*. It is an unusually good specimen of an undoubtedly Jain temple.

Pp. 300-301. In the Rayadrug *tāluk* office there is a Jain image of a nude male figure, fully described. The whole sculpture is executed with much detail and finish. Along the foot of it runs an inscription.

There are some Jain antiquities in Rayadrug. These are carvings on rocks known as "Rasa Siddha's hermitage".

41

FRANCIS, W. *Anantapur. Vol. I.* (MDG). Madras, 1905.

P. 26. In this district the Jains number only some 300 and two-thirds of these are found in one *tāluk*, Madakasira.

P. 154. At Gooty the interior of the little shrine at the foot of the citadel rock has a Jain flavour.

Pp. 161-162. Konakondla was at one time a centre of Jainism, and it is (except Kambaduru) the only village in the north or centre of the district which contains any traces of the former prevalence of that faith. Many Jains images and inscriptions near the village.

P. 176. The architecture in the three temples of interest in the village Kambaduru contains traces of Jain influence. The one called "The Chola temple" is in style Chalukyan—Fully described.

P. 178. There is an old Jain temple in the village Agali containing a nude image of one of the *Tīrthan̄karas*.

P. 179. In the new Jain temple at Amarpur is an old stone bearing nude figure and an inscription in old Canarese. A similar stone surmounted by two nude figures, bearing an inscription, is in the Añjaneya temple in Tammadahalli.

P. 185. At Ratnagari is an old Jain temple.

P. 194. Among the lesser antiquities of Penukonda may be noted two Jain temples,

42

WATSON, C. C. *Ajmere-Merwara*. Ajmer, 1904. (RDG Vol. VII, IA. text).

Pp. 35-36. The Jains and their tenets. Their temples. In the Nasiyan Jain temple at Ajmere there is an allegorical representation showing the progress of the tīrthaṅkaras through life to *nirvāṇa*.

43

Hoshiarpur District. Pt. A. Lahore, 1904. (PDG, Vol. XIII. A).

Pp. 56-57. The Bhabras are by religion a Jain community. As a caste they have two groups (Osvāl and Khandarvāls) each comprising various *gots*.

44

RUSSELL, R. V. *Wardha District*. (CPDG, Vol. A, *Descriptive*). Allahabad, 1906.

P. 54. The district has a sprinkling of Saitvals, who are Jains by religion and are apparently Mārāthā Baniās or Vanis who have been converted to Jainism and therefore form a separate sub-caste. Their chief *Guru* lives in Poona.

45

Jhelam District. Lahore, 1907. (PDG, Vol. XXVII A).

P. 46. Dr. Stem's identifications of Singhapura with the Kitās locality and the Jain temple with *Mūrti*.

P. 114-117. Jain sects: Mandirpanthis, Śvetāmbaras, Digambaras, Dhundiapanthis.

46

CORBETT, G. L. and R. V. RUSSEL. *Hoshangabad District. Vol. A. Descriptive*. Calcutta, 1908. (CPDG).

P. 66. The Agarvāls are either Hindus or Jains and the Parvārs nearly all Jains. The Parvārs have a sub-caste called Benaika.

47

Bahawalpur State. Lahore, 1908. (PDG, Vol. XXXVI A).

P. 183. The Jains are to be found only at Manjgadh, Phulra, Dcrawar, Bahawalpur town and Ahmadpur East. They are divided into three sects in the State viz., (1) the Digambaras, (2) the Śvetāmbaras and (3) the Dhundias.

48

ERSKINE, K. D. *The Mewar Residency*. Ajmer, 1908. (Raj. Gaz. Vol. II A, Text).

P. 38. Two main ancient divisions of the Jain sects are the Digambaras and the Śvetāmbaras. From the latter come an offshoot known as Dhundia. The Digambara class asserts that woman cannot attain salvation, while the Śvetāmbara holds the opposite view.

P. 220. Among religious, the Jains, as usual, come first with nearly twenty-three per cent. literate.

P. 222. In the town of Deolia (or Deogarh) there are two Jain temples. In Partābgarh 27 per cent. are Jains.

P. 203. In the Partabgarh State the principal subdivisions of the Mahajan caste are the Humar, Osvāl and Narshingpura. Of the Jains, about 56 per cent. belonged to the Digambara, 37 per cent. to the Śvetāmbara & 7 per cent. to the Dhundia sects.

49

LUARD, C. E. *Western States (Malwa) Gazetteer*. Byculla, Bombay, 1908. (CISG, Vol. 5, Pt. A. Text).

P. 79. Reference to Jain images in Sia, Parganā Dewas, a village situated at a distance of 7 miles from Dewas.

P. 168. In Pachor, Parganā Pachor, mutilated portions of Jain idols are often found when excavating.

50

LUARD, C. E. and RAM PROSAD DUBE. *Indore State Gazetteer*. Calcutta, 1908. (CISG, Vol. ii. Text and Tables).

Pp. 55-57. In the whole state Jains number about 14,255. The leading bankers and traders in the State are Jains. After the Maharatta conquest of Malva, collisions between Jains and Brāhmans were common. The temple of Rāma in the town of Kotri formerly belonged to the Jains. Caste and customs of the Jains.

P. 57. Of the Maheśris a few are Jains.

P. 58. The Osvāls—the origin of the division of two classes of Osvāls is mentioned.

51

LUARD, C. E. and DWARKA NATH SHEOPURI. *Gwalior State Gazetteer*. (CISG, Vol. 1, 4 Pts.) Calcutta, 1908-09.

Vol. 1, Pt. 1, pp. 45, 205. Among Jains the Digambaras are the most numerous, Śvetāmbaras following, the Dhundias being the least numerous. The Jain scriptures regard Bhadālpur as the birthplace of Śīṭalanātha, the tenth Tīrthaṅkara, whose birthday is still commemorated here by a yearly feast.

Vol. 1, Pt. 4. The following photos are found in this part :

Zilā Gwalior Gird.

P. 33.—Jain temple at Gwalior Fort, *Parganā Gwalior Gird*.

P. 48.—Urwai Jain images, cut in rock, at Gwalior Fort.

P. 49.—Urwai Jain images, cut in rock, at Gwalior Fort.

Zilā Tonwarghar.

P. 144.—Jain twin images at Khutiani Bihar, *Parganā Jora*.

(Now in State Museum).

Zilā Sheopur.

P. 159.—An inscription in a Jain temple at Dubkund, *Parganā Sheopur*.

P. 160.—Jain images at Dubkund.

P. 161.—Jain temples in ruins (exterior view) at Dubkund.

P. 162.—Jain temples in ruins (interior view) at Dubkund.

Zila Narwar.

- P. 179.—Jain temple at Chanderi, *Parganā* Pichar.
Zila Isagarh.
- P. 232.—Jain temples at Mungaoli, *Parganā* Mungaoli.
- P. 233.—Jain temple or Para Sahib at Thoban, *Parganā* Isagarh.
- P. 234.—Jain temples (east view) at Thoban.
- P. 235.—Jain temples (general view) at Thoban.
- P. 236.—Jain temple (west view) at Thoban.
Zilā Bhilsa.
- P. 243.—Jain temple at Baro, *Parganā* Basoda.
- P. 251.—Jain temple at Bhilsa *Parganā* Bhilsa.
- P. 258.—Jain temple at Giaraspur, *Parganā* Basoda.
- P. 259.—Jain temple (front view) at Giaraspur *Parganā* Basoda.
Zilā Shajapur.
- P. 322.—Jain images (group) at Gandhawal, *Parganā* Sonkach.
- P. 323.—Jain temples (in ruins) at Gandhawal.
- P. 325.—Jain temple (Digambari) at Maksi, *Parganā* Sonkach.
- J. 326.—Jain temple (Śvetāmbari) at Maksi.
- P. 327.—Jain temple at Pipalawan *Parganā* Sonkach.

52

NELSON, A. E. *Jubbulpore District. Vol. A. Descriptive.* Bombay, 1909. (CPDG).

P. 108. The Parvārs, who are Jains and Agarvāls, are very rich and among modern temples theirs are perhaps the most beautiful and costly. There are fair examples of these in Jubbulpur and Marwar. The Parvārs came from Bundelkhand.

In a car festival the Jain gods are placed in a temporary pavilion and thousands of Parvārs flock to take part in the festival.

53

NELSON, A. E. *Raipur District. Vol. A. Descriptive.* Bombay, 1909. (CPDG).

Pp. 65-66, 258-259. Arang is conspicuous for its Jain remains. The Jain temple of Arang is ornamented on the exterior with Jain *devīs* and other figures and inside there are three big nude images.

In another place are found 3 naked Jain figures with the symbols of elephant, a conch and a rhinoceros representing Ajitanātha, Nemīnātha and Śreyāṁśa respectively. About 6 or 7 years ago a Jain statuette made of a precious stone was discovered.

54

ERSKINE, K. D. *The Western Rajputana States Residency and the Bikaner Agency*. Allahabad, 1909. (RG, Vol. III A, Text).

P. 92. Jain sects.

P. 256. The Jains of Sirohi state.

55

BEGBIE, L. F. *Chanda District Vol. A. Descriptive*. Allahabad, 1909. (CPDG).

P. 94. The Jains have a handsome temple in the city.

56

NELSON, A. E. *Buldana District. Vol. A. Descriptive*. Calcutta, 1910. (CPDG).

Pp. 90-92. Jainism—The performance of five duties and avoidance of five sins—Two divisions of the Saraogis.

57

O'MALLEY, L. S. S. *Singhbhum, Saraikela and Kharswan*. Calcutta, 1910. (BDG).

P. 25. The Śarāvaka, Śerak or Śarāk, is a corruption of Śrāvaka.

The Jain temples in Manbhum date back to about the 14th or 15th century A.D. From this it may be inferred that during that period the Jains penetrated to Singhbhum.

58

The Gazetteer of Bombay City and Island. 3 Vols. Bombay, 1909-10.

Vol. 1. pp. 177, 294. The Jains. There are 9 Jain temples in Bombay. There are no Digambara temples in Bombay.

Vol. 1. p. 454 n. Many Jains in Bombay deal in pearls.

Vol. 3, p. 353. Among Jain temples the most noteworthy are one at the corner of Parel road, facing Paidhoni, and another on Malabar hill.

59

NELSON, A. E. *Bilaspur District. Vol. A. Descriptive.* Allahabad, 1910: (CPDG).

P. 255. On the site of an old temple of Devī in Adbhar, Chandarpur estate, is a hut containing a Jain seated figure.

P. 265. Reference to Jain remains and fragments of statuary in Dhanpur, Pendra *zemindāri*.

A curious relic is a huge figure of a Jain naked god carved out of a large cylindrical rock.

P. 313. At Balalpur there are about 20 families of Digambara Jains and many of the Śvetāmbaras.

P. 341. In the town of Karanja are three Jain *mandirs*.

P. 358. In the village of Mundgaon stands a Jain temple.

Pp. 59, 368. The block of four large covered cisterns with broken but graceful arches rising above them in the hill fort of Narnala is thought by some to be the handiwork of the Jains.

Pp. 54, 55, 389-391. The village of Sirpur in Basim *tāluk* is a very holy spot to Jains. Within Berar, Muktagiri in the Ellichpur *tāluk* of Amraoti district is also a holy place of the Jains. Sirpur has two Jain temples, the great object of reverence is an image of Antarikṣa Pārśvanātha in the chief temple belonging to the Digambara Jain community. The story about the image is narrated. This temple has an inscription dated Samvat 1334 (A.D. 1406). On either side of the doorway are nude Jain figures and over the lintel is a small seated Jina. In the shrine are two small marble Jinas.

P. 392. Telhara town, west of Akot *tāluk*: a Śvetāmbara Jain has built a temple to Padmaprabhu.

60

BROWN, C. *Akola District. Vol. A. Descriptive.* Calcutta, 1910. • (CPDG).

P. 53. In the Patur caves there is a cross-legged seated figure. It has been held to be a Jain relic but may be a Buddhist image.

61

FITZGERALD, S. V. and A. E. NELSON *Amraoti District. Vol. A. Descriptive.* Bombay, 1911. (CPDG).

P. 355. In the town of Amraoti are two Jain temples.

P. 371. Bhāikuli—Reference to Jain temples built about 200 years ago and a figure of Pārśvanātha said to have been found buried in the village Garhi.

62

RUDMAN, F. R. R. *Mandla District. Vol. A. Descriptive.* Bombay, 1912. (CPDG).

P. 40. The only surviving temple built of hewn stone without mortar, is probably the work of the Jains, a community of whom used to live in the neighbourhood of the Kakarramaṭha temples in Dindori *tasil*. The finely carved images found near the site belong to the Hindu and Jain religions.

63

GAIT, E. A. *Census of India, 1911, Vol. I : India, Part A : Report.* Calcutta, 1913.

P. 119. Hindus and Jains—The Jains share the Hindu belief in transmigration as the doctrine of *Karma*—They reject the Vedas and worship their twenty-four deified saints—Many Jains regard themselves as Hindus.

Pp. 126-127. A map showing distribution of the Jains in India—3,53,000 are found in Rajputana and Ajmere-Merwara and 8,15,000 in the adjoining States and provinces—They form an integral part of the Hindu social system—Some of them in quite recent times have joined the *Ārya Samāj*.

64

O'MALLEY, L. S. S. *Census of India, 1911. Vol. 5 : Bengal, Bihar and Orissa and Sikkim. Part I : Report.* Calcutta, 1913.

Pp. 209-10. Jains number 11,411—Birth of Mahāvīra at Vaiśālī—Ancient Jain shrines in Patna city, Rajgir and Pāwāpuri—Pāraśnāth Mountain—Travels of Mahāvīra—Jain remains in Manbhum—Three main sects of the Jains.

P. 213. Connection of the Kumbhipatias with the early Buddhists or Jains.

65

O'MALLEY, L. S. S. *Census of India, 1911. Vol. 5 : Bengal, Part II ; Tables.* Calcutta, 1913.

Pp. 152-190. Table XIII ; Caste, Tribe, Race or Nationality. Part A. Jains.

66

O'MALLEY, L. S. S. *Census of India, 1911, Vol. 6 : City of Calcutta, Pt. I : Report.* Calcutta, 1913.

Pp. 23-24. 1,797 Jains—Most of them are Mārvāri merchants from Rajputana.

67

Delhi District. Lahore, 1913. (PDG, V.A.).

Pp. 79-80. Jainism is only found in the towns among all the well-to-do traders.

68

O'MALLEY, L. S. S. *Murshidabad.* Calcutta, 1914. (BDG).

P. 75. The Jains are an influential section of the community

owing to their importance as bankers and landholders. The Kayahas, settled at Azimganj, belong almost exclusively to this sect. The great banking family of Jagat Seth was originally Jains. Some Jain families migrated to Murshidabad from Bikanir in the eighteenth century. On the Banks of the Bhāgirathī they have their temples; three of the temples at Pāraśnāth have been constructed at the expense of the Murshidabad Jains.

69

Hissar District. Pt. A. Lahore, 1915. (PDG, II A).

Pp. 63-4. Jain sects: Mandirpanthis, Dhundiapanthis.

P. 80. Nearly all the members of the Jain sect are to be found in one or other of the divisions of the Baniās. All the Osvāls, with very few exceptions, appear to be Jains of the Śvetāmbara sect. Of the Agarvāls a few are Jains.

70

PATE, H. R. *Tinnevely. Vol. I.* Madras, 1917. (MDG).

Pp. 100-101. No Jains or Buddhists to be found in the district.

The Jain and Buddhist influence in Southern India began to disappear from about the beginning of the seventh century A.D.

The ceremony known as *kaluvettal* (lit. impaling) is associated with the Jains of old and is held to commemorate the savage treatment they received at the hands of their Śaiva persecutors.

Widespread influence of Jainism and Buddhism in the district can be traced from stone remains found in different places. There are monuments which are attributed either to the Buddhists or the Jains.

71

LISTER, E. *Hazaribagh.* Patna, 1917. (BODG).

Pp. 205-209. The twenty-third *Tīrthaṅkara* Pārśvanātha—The last *Tīrthaṅkara* Mahāvīra—Jain sects: (i) Digambaras, (2) Śvetāmbaras—Quarrel about Pāraśnāth—Buildings—The temple on Pāraśnāth hill—The shrines on Pāraśnāth hill—Madhuban, the administrative head-quarters of the two sects of the Jains.

72

TAUK, UMRAO SINGH. *A Dictionary of Jaina Biography Part 1-A*. Arrah (India), 1917.

73

✓ JAINI, J. L. *Jaina Gem Dictionary*. Arrah (India), 1918.
A Dictionary of Jain Technical Terms for an understanding of the Jain literature.

74

RICHARDS, F. J. *Salem, Vol. I, 2 Pts.* Madras, 1918.
(MDG).

Vol. I, Pt. 1, pp. 51-52. Amoghavarṣa I (A.D. 814-877) was a devout supporter of the Jain faith and a great patron of literature.

Vol. I, Pt. 1, p. 58 and n. 12. Gaṅga Rāja, the general of Bīṭṭi-Deva, better known as Viṣṇu Vardhana, was one of the three chief supporters of the Jain religion. The other patrons of the religion were Cāmuṇḍarāya, minister of Māra Singa, the Talakād Ganga, and Hulla, the minister of the Hoysala Narasimha I.

Vol. I, Pt. 1, p. 59. Destruction of Jain temples by the Cholas.

Vol. I, Pt. 1, p. 125, n. 1. Dr. Oppert's theory of origin of Right and Left Hand Factions (or the struggle between Jainism and Brāhmaṇism).

Vol. I, Pt. 2, p. 202. The inscription of Mahendra in the Malikārjuna maṇḍapa records the building of a Jain Basti or Tagadur by two brothers Nidhiyaṇṇa and Chaṇḍiyaṇṇa, sons of a merchant of Śrīmaṅgala.

Both the Jain and Śaiva faiths flourished side by side in the ninth century at Dharmapuri under the imperial patronage of the Nolamba kings, but no relics of the Jain Basti have survived the ravages of time.

Vol. I, Pt. 2, p. 240. At Salem there is a Jain figure, seated in an attitude of meditation, now known as Talai-vetti-muni-appan, or the "Muni-with-a-broken-crown".

75

Sialkot District. Lahore, 1921. (PDG, XXIII A).

P. 51. Almost all the Jains of this place belong to the Bhābrā sect and are to be found chiefly in the towns of Sialkot and Pasrur. They are usually traders.

P. 56. In 1892 the Bhābrās of the city constituted a Jain Sabhā for their own betterment in religious and social directions. A big "Upāsra" and a Jain Library have recently been established in the city.

76

LLOYD, G. T. *Census of India, 1921. Vol. 3 : Assam. Pt. 1 : Report.* Shillong, 1923.

P. 56. The Jains—Increase of their number in the decade from 2,500 to 3,500—They are traders from Rajputana or Western India.

Number of Jains by sect :

Svetāmbara—	9
Digambara—	227
Sthānakvāsī—	3
Sect unspecified—	3,264
Total—	3,503

76 A

THOMPSON, W. H. *Census of India, 1921. Vol. 5 : Bengal. 2 Pts.* Calcutta, 1923.

Pt. 1, Pp. 166-167 and Pt. 2, p. 28. The Jains and their number.

1881	..	1,529.
1891	..	4,912.
1901	..	5,232.
1911	..	6,782.
1921	..	13,369

76 B

THOMPSON, W. H. *Census of India, 1921. Vol. 6 : City of Calcutta. 2 Pts.* Calcutta, 1923.

Pt. 1, p. 38 ; Pt. 2, pp. 7, 11, 18-19. The Jains—They number 5,678.

76 C

TALLENTS, P. C. *Census of India, 1921. Vol. 7 : Bihar and Orissa. 2 Parts.* Patna, 1923.

Pt. 1, pp. 123-124 ; Pt. 2, pp. 18, 19, 20, 29, 46. The Jains—Definition of a Jain—The Jains are not all Vaiśyas—Many Āgarvāls are Jains—The Jains are not a Hindu caste—They deny the authority of the Vedas—They number 4,610.

77

JAMES, J. F. W. *Patna.* (A revised edition of L. S. S. O'Malley's *Patna—BODG*). Patna, 1924.

P. 15. Rise of Jainism.

P. 17. Spread of Jainism.

P. 61. Patna, early home of both Buddhism and Jainism—Rise and development of Jainism in Patna—Mahāvīra's death at Pāvāpurī—The Jain order began to spread over India from this district in the fourth century B.C.

P. 71. Jainism—Jain shrines at Patna, Rājgir and Pāvāpurī—Sthūlabhadra, the patriarch of the early Jain church in the first part of the third century B.C.—A shrine dedicated to Sudarśana,—A temple known as Thalmandar, in Pāvāpurī, marks the spot where Mahāvīra died—Another temple called Jalmandar stands in the midst of a great tank on the spot where he was buried.

Pp. 223-24. Pāvāpurī and its account.

Pp. 230-31. Rājgir and its account.

78

The Book of Knowledge. Vol. 12. Calcutta.

Pp. 3023-25 : Some founders of religions. Vardhamāna, the

founder of Jainism was a truer teacher than the Buddha—In the midst of much unintelligible stuff about *nirvāṇa* there is a kernel of solid virtue in Vardhamāna's teachings—Grass, trees, animals, and even water have souls (life)—Jainism better than Buddhism.

79

RATNACHANDRAJI : *An illustrated Ardha-Māgadhi Dictionary. With an introduction by A. C. Woolner.*

Comprises about 50,000 Ardha-Māgadhi words with their Sanskrit equivalents, with explanations in Gujrati, Hindi and English; may be regarded as a Śvetāmbara Jain scripture, concordance, or a dictionary of the leading passages of all the Jain Sūtras.

Vol. 1—, Indore, 1923.

SECTION III

Archaeology, Arts, and Museum Reports

80

ERSKINE, WILLIAM. *Account of the Cave-Temple of Elephanta*. (TLSB, Vol. I, 1819, p. 198-250).

Pp. 202-203. The Jains bear a very great resemblance to the Buddhists in their religious doctrines—Their tenets—They resemble the Hindus in having castes—In all Jain temples images are human, and distinguished only by symbols—Presence of twenty-four Tirthaṅkara figures in their temples.

P. 233. The figure of a horse is the distinctive mark of Sambhava, a Jain Tirthaṅkara—Half-moon appears as the ensign of Chandra-prabha, another Jain Tirthaṅkara.

81

SYKES, W. H. *An Account of the Cave Temples of Ellora*. (TLSB, iii, 1823, p. 265-323).

Pp. 312-313. Worship of Pārśvanātha in Poona in a handsome temple—Objects of Jain worship resemble the Bauddha figures at Ellora, Juneer, Karlee and Kenera—Description of the figure of Pārśvanātha—Figure all naked—Common objects of worship to all sects, Brāhmaṇical, Buddhist and Jain.

82

Odeypoor, Mount Aboo, Bheels and Jains. *Extracts from the correspondence of an Indian traveller, in the years 1821 and 1822*. (AJ, xviii, 1824).

Pp. 571-575. Gives an account of Jain temples.

83

NEWBOLD, T. J. *Note on the State of the Statues of the Jains.* (AJ, xxxvii, 1842.)

P. 198. There is reference to the defaced statues of the Jains and their persecution by the Brāhmaṇas and Jāṅgamas.

(This is an abstract of Mr. Newbold's paper published in full in the Madras Journal of Literature and Science, Vol. xi, pp. 306-310).

84

MITRA, RAJENDRALAL. *The Antiquities of Orissa.* 2 Vols. Calcutta, 1875-80.

Vol. 2. Pp. 1, 35. A modern Jain temple perched on the highest point of the Khandagiri hill.

Vol. 2. Pp. 17-18. Jain gāyatrī.

Vol. 2. p. 35. Jain *gumphā* or caves.

Vol. 2. P. 46. Jain Cave at Khandagiri.

85

CONGREVE, HENRY. *On druidical and other antiquities between Mettapoliam in Coimbatore and Karnul on the Tungabhadra.* (MJ, 1878. pp. 150-168).

Pp. 152-153. Vizaimangala : The plan of Jain basti pagoda here similar in some respects to those of the Hindus—Indication of the close connection of Jainism with Buddhism—The first Jains had been Buddhists.

Pp. 162-163. Udenhally : Origin of the story of the Jains having built stone houses to escape the vengeance of Śiva.

Pp. 166-167. Pennakonda : Reference to a Jain figure canopied by a seven-headed snake, and like Buddha, seated cross-legged.

86

└ BURGESS, JAS. and H. COUSENS. *The Antiquities of the town of Dabhoi in Gujarat.* Edinburgh, 1888.

P. 1. The Brāhmaṇical temples at Siddhapur, Śomanātha and

Ambarnātha, are built in the same style as those of the Jains at Mount Abu and Bhadrēśvara.

P. 2. In his later days Kumārapāla greatly favoured the Jains, or perhaps adopted their creed, and they possessed great political influence.

Viśaladeva and his father Vīradhavaḷa were largely supported by two wealthy Jain brothers, Vastupāla and Tejaḥpāla, famous in their days as builders of temples.

Vastupāla was a minister of Vīradhavaḷa.

Temples in most of the principal cities of Gujarāt were built or repaired by Vastupāla.

Viśaladeva was encouraged by his minister to repair or rebuild, in rich style, the old temple of Kālikā.

Vastupāla-carita, written in Samvat. 1365 (A.D. 1308) contains information relative to Dabhoi or Darbhavatī, and an account in connection with the reigns of Vīradhavaḷa and Viśaladeva.

P. 3. Temples built by Tejaḥpāla.

Supply of materials from the Hindu and Jain shrines for the erection of a mosque.

P. 5 and note 1. Jain minister Vastupāla—Tejaḥpāla's temple at Abu—The praśasti by Someśvara, dated Sam. 1311 or 1254 A.D. incised on the wall of the temple at Dabhoi.

P. 7. Tejaḥpāla's temple at Abu

87

BURGESS, JAS. *The Ancient Monuments, Temples and Sculptures of India. Pt. 1: The Earliest Monuments.* London, 1897.

Plate 58. Jain sculptured pillars excavated at Mathura.

Plate 59. Two Jain and a Buddha pillars found at Mathurā.

Plates 155-156. Jain sculptures from Mathurā.

88

CHAKRAVARTI, MON MOHAN. *Notes on the Remains in Dhauli and in the Caves of Udayagiri and Khandagiri.* Cuttack, 1902.

P. 2. All Jain figures are not nude—"The God of the Jains is

figured naked, young, handsome, with a calm countenance, and arms reaching down to the knees; his breast is marked with the *Śrīvatsa* figure". (Varāhamihira's *Bṛihat-Saṃhitā* Ch. 58, V. 45).

P. 3 Halos or *bhāmaṇḍalas* are common to all classes of images, Hindu, Buddhist and Jain. All the *Tīrthaṅkaras* have generally halos.

Pp. 4-6. The caves of Khaṇḍagiri, Udayagiri and Nilgiri—All the caves ascribed to the Jains and not to the Buddhists. Prevalence of Jainism in Khaṇḍagiri from a long time—*Trīśūlas* open or pointed, *Stūpas*, *Svāstikas*, barred railings, railed trees, wheels, the Goddess Śrī common to Jainism as to other religions—Symbols closely connected with Jainism observed in these caves—Jainism fairly well proved to be older than Buddhism, its last two *Tīrthaṅkaras*, Mahāvīrā and Pārśva-nātha being historical personages—The last two *Tīrthaṅkaras* are generally assigned respectively to the 6th and 8th century B.C.—Proof of ample margin for the spread of Jainism—the inscriptions support the hypothesis of Jain occupation—King Khāravela of the Hāthi-gumphā inscription made the grant to the Jains—Caves having images meant as temples, places of worship; while those without such images meant as residences for Jain monks.

P. 8. The *Sātaghariā* cave images of 24 Jain *Tīrthaṅkaras*. Of the three broken caves to the left of the *Sātabakhriā* two have images of *Tīrthaṅkaras* and their attendants.

The Jain temple over the *Sātabakhriā* cave is of the same age as the cave. The other temple crowning the hill was built in the 18th century by a Jain merchant of Cuttack.

The Jain caves began to be made at about the time of Aśoka's conquest of Kalinga (60 B.C.).

P. 9. The revival of Jainism with more elaborate image-worship is apparently due to the influence of the Jains in Western and Southern India.

To the influence of the Rāṣtrakūṭas flourishing from A.D. 748 to A.D. 973, the revival of Jain worship in Orissa in the 9th to 11th century may be reasonably supposed to have been due. The subsequent disappearance of Jainism from Orissa is probably attributed to the increasing influence of Vaiṣṇavism and specially of Jagannātha worship—Persecution of Jain and Bauddha *Sādhus* in the hills round Bhuvaneś-

vara by Madar Mahādeva, grandson of Choḍagaṅga Deva in the close of the 12th century A.D.—No Jain remains have been found which can be authentically dated later than this period.

P. 20. In the Jain temple in the terrace of the Khandagiri there is a masonry platform with small walls in which are embedded five images of *Tīrthaṅkaras*.

P. 22. Dr. T. Bloch's remark on the paper—Everything in the caves is of Jain origin.

89

GARRETT, A. *Notes on the caves of Udayagiri and Khandagiri*. Calcutta, 1902.

P. 8. On the upper storey of Lalatendra Kesari cave a number of upright naked figures of Jina.

90

BLOCH, T. *The Modern name of Nalanda*. (JRAS, 1909, p. 440-443).

P. 442. Symbol of heavenly music on images of Jain *Tīrthaṅkaras* in Behar and elsewhere.

91

VOGEL, J. PH. *Catalogue of the Archaeological Museum at Mathura*. Allahabad, 1910.

P. 11. Many broken statues of *Tīrthaṅkaras* were obtained by Cunningham in the course of his excavations at the western end of Kaṅkāli Tīlā.

Kaṅkāli Tīlā was the site of some important Jain building which existed during the rule of the Indo-Scythians.

That the Jain establishment, which once occupied this site, existed down to the Muhammadan period, is proved by inscribed Jina images dated in the 12th century of the Vikrama era.

P. 17. Two Jain temples discovered in the Kaṅkāli Tīlā.

P. 27. The Jain community of ancient Mathurā had its main sanctuary on the site of Kaṅkāli Tīlā.

There are inscriptions which prove that the great Jain establishment of the Kaṅkāli Tīlā existed till the time of the Muhammadan

conquest, when all Buddhist monuments of Mathura had long since fallen into ruins.

Pp. 41-43. Some remarks regarding images of Jinas or *Tirthaṅkaras*—The great Jain site of Mathura is the Kaṅkālī Tīlā—The *Tirthaṅkara* image is in all probability a purely Indian creation—The most striking feature of the *Tirthaṅkara* figure is its nudity in which case the image belongs to the Digambara sect—The Jina has symbols not only on the palms and soles, but also in the centre of the breast. The hair is usually arranged in short curls in the shape of spirals turned towards the right. The earlier specimens are somewhat different: The hair assumes the appearance of a periwig, or it hangs down on the shoulders in straight locks—The earlier *Tirthaṅkaras* have neither *uṣṇīṣa* nor *ūrṇā* but those of the later part of the Middle Ages have a distinct excrescence on the top of the head—In artistic merit Jain figures are far inferior to those of the Buddhists—Devotional scenes are commonly found on the pedestals of *Tirthaṅkara* figures of the Kuṣāṇa period—The standing Jain figures are more devoid of grace and expression than the seated ones—Mention is made of the four-fold Jain figures in the possession of the Mathura Museum.

In the earlier Jain sculptures of the Kuṣāṇa and Gupta periods there is nothing to distinguish the individual *Tirthaṅkaras*, except the snake-hood in the case of Supārśva and Pārśvanātha. In mediaeval sculpture there is usually a symbol or cognizance carved on the pedestal to show which *Tirthaṅkara* the image represents.

Pp. 66-82. A list of eighty Jaina sculptures including Jina or *Tirthaṅkara* images, portions of images, heads, torso etc.

Pp. 207-209. List of inscriptions. Kuṣāṇa period (1st and 2nd centuries A.D.)

Dated.

Jina four-fold images; inscription dated in the year 5.

Jina four-fold image; inscription of the year 35.

Jina (?) image, fragmentary inscription of the year 50 in the reign of Huvishka.

Jina image; inscription of the year 83 in the reign of Vāsudēva.

Jina image; fragmentary inscription of the year 83.

Jina image; inscription of the year 84 in the reign of Vāsudēva.

Jina image; inscription of the year 90 (?).

Undated.

Jina (?) statuette inscription.

Jina image ; fragmentary inscription.

Jina (?) statuette ; inscription of the Gupta (?) year 57 (A.D. 376-7).

Jina pedestal ; inscription of the Gupta (?) year 97 (?) (A.D. 416-7).

Mediaeval and Later inscriptions.

Jina statuette ; inscription of the Vikrama year 1104 (A.D. 1047).

Jina statuette ; inscription of the Vikrama year 1234 (?) (A.D. 1177).

Jina statuette ; fragmentary inscription.

Jina statuette inscription of the Vikrama year 1826 (A.D. 1770).

92

SMITH, VINCENT A. *A History of Fine Art in India and Ceylon.* Oxford, 1911.

Pp. 267-270. Mediaeval Jain sculpture in all India.

93

BLOCH, THEODOR. *Supplementary Catalogue of the Archæological Section of the Indian Museum.* Calcutta, 1911.

P. 94. Jain sculptures.

94

VASU, NAGENDRANATH. *The Archæological Survey of Mayurabhanja. Vol. I.* Calcutta, 1911.

Pp. xlii-xlvi. The Jain influence — Pārśvanātha — Mahāvīra—Evidences of Jain influence prevalent in Orissa—Relics found in Jhāḍēsvarapur excel all other works of art under Jain influence to be found in the whole of Orissa—Jain figures found at Khiching and at places close to Ādipur, the ancient capital of Mayūrabhañja.

Pp. 36, 38. Badasāi (Bārsai): Jain and Buddhist relics—An image of Pārśvanātha at the outskirts of village Kośāli.

P. 92. Pundal: Image of Pārśvanātha, showing the prevalence of Jainism in the place.

P. 45. Kośāli : Temple of Pārśvanātha and its description.

P. 95. Doma-Gandara : A broken image of the Jain *Tīrthaṅkara* Pārśvanātha.

Pp. 103-104. Bhīmapur : A very beautiful life-size image of Jain *Tīrthaṅkara*, Vardhamāna Swāmi—Another beautiful image of Vardhamāna Swāmi ; worship of this naked image by the people of the village—Another image of Mahāvīra.

P. 108. Pāṇḍava Ghāt : A sacred place of the Jains—Jain merchants used to come here to see and worship some foot-prints which they believed to be of Jina.

95

MENANT, D. *Pélerinage aux Temples Jains du Girnar*. Paris, 1912. (Annales du Musée Guimet—Bibliothèque de Vulgarisation, Tom. xxxix, p. 189-239).

96

GANGULY, MANO MOHAN. *Orissa and her remains*. Calcutta, 1912.

Jain and Buddha figures in the caves—Eight Jain demi-gods—Jaina dynasty in Kalinga—Jain influence in Orissan History—Jain influence noticed in the caves—Jain period of Architecture—Jain Śramaṇas at Khaṇḍagiri—Jain temple on the summit of Khaṇḍagiri—Description of the Jain *Tīrthaṅkaras* of the caves—List of Jain *Tīrthaṅkaras*—Jainism in Kalinga.

97

TABARD, A. M. *Śravaṇa-Belgoḷa*. (QJMS, iii, 1912-13, p. 12-31).

This paper gives a description of the several temples and other interesting buildings at Śravaṇa-Belgoḷa.

(1) *Chandra Giri*.

Temples on this hill :—(i) Kuge Brahma Deva Kambha. (ii) Chandragupta Basti. (iii) Kattale Basti. (iv) Pārśvanāthasvami Basti. (v) Śāsana Basti. (vi) Chāmuṇḍarāya Basti. (vii) Erukade Basti. (viii) Savatigandhavarana Basti. (ix) Terina Basti. (x) Śānti-śvarasvami Basti. (xi) Śāntināthasvami Basti. (Supārśvanāthasvami

Basti.) (xiii) Chandraprabhasvāmi Basti. (xiv) Magigamna Basti. (xv) Bhadrabāhu's Cave. (xvi) Brahmadēva temple. (xvii) Smaller image.

(2) *The Town.*

The chief objects of interest are :—(i) The Guru's Maṭha. (ii) Bandhara Basti. (iii) Mangayi Basti. (iv) Nagara-Jinālaya. (v) Akkana Basti.

(3) *Indra Giri or Virḍhya Giri.*

The Principal objects of interest on this hill are :—(i) Gommateśvara. (ii) The twenty four *Tirthaṅkaras*. (iii) Tyagada Brahma-deva Kambha. (iv) Yakshi Deva. (v) Chauvisatirthaṅkara Basti. (vi) Wodegal or Trikuta Basti. (vii) Siddala Basti. (viii) Chaṇṇana Basti.

(4) *Bhadrabāhu's Inscription.*

The article contains illustrations of Gommateśvara, etc.

98

KEITH, J. B. *The Indian Problem in relation to Indian Art and Architecture*. (DSM, xvi, 1913, p. 89-192).

P. 89. India's architectural remains, such as the Buddhist and Jain, are the outcome of self-containing communities who shared in the benefit of these free associations.

P. 95, n. The Jains were great bankers of India, and holding the purse strings have enjoyed the friendship of all rulers who have borrowed money from them.

Assistance of the Mathura Seths (Jain Digambaras) in the dark days of the Mutiny.

The favour and esteem the Jains enjoyed with the Princes of Rajputana and the Delhi Moslems.

Treasure of a very beautiful Jain temple in later Mahomedan days in Delhi.

99

SLATER, ARTHUR R. *The Caves at Badami*. (MR, Jany. 1913).

Pp. 13-20. The Jain cave was probably cut out in about A.D. 650. Inside the cave there is a fine specimen of the figure of Mahāvīra,

100

HAVELL, E. B. *Indian Architecture*. London, 1913.
P. 197. Jain architecture.

101

JOUVEAU DUBREIL, G. *Archæologie du sud de l'Inde*.
2 Vols. Paris, 1914. (Annales du Musée Guimet, Bibliothèque
d'Etudes, Vols. 26, 27).

Vol. 1, pp. 30-32. Buddhist and Jain monasteries—Vihāras of
Udayagiri—Khāravela inscription.

Vol. 1, p. 69, 93. Rāṇī-gumphā, Ūdayagiri.

Vol. 2, p. 2. Jain images.

Vol. 2, p. 58. Appar, formerly a Jain.

Vol. 2, p. 59. In the time of Mānikyavatchakā (800 A.D.) a
struggle between Buddhism and Jainism in Ceylon.

Vol. 2, p. 93. Balabhadra.

102

COORMARSWAMY, A. K. *Notes on Jaina art : ceiling-painting
at Kelaniya Vihāra*. 1914.

103

GOPINATHA RAO, T. A. *Elements of Hindu Iconography*. Vol. I, 2 parts. Madras, 1914.

Pp. 220-221. All over India the images of the twenty-four
Tīrthaṅkaras of the Jains are found in the attitude of a *Dhyāni*
Buddha—The Jain images are completely divested of clothing and are
stark naked ; though they may sometimes have ringlets of hair on the
head, there is not enough of it for a knot. The *śrīvatsa* mark is,
according to the *Bṛihat-Saṃhitā*, required to be shown in the figures
of the Jain Tīrthaṅkaras.

104

SAHNI, DAYA RAM. *Catalogue of the Museum of Archaeology at Sārnāth. With an Introduction by Dr. J. Ph. Vogel.* Calcutta, 1914.

Pp. 164, 327-328. Jain images and sculptures.

105

AIYAR, V. NATESA. *Introduction to the Descriptive List of Exhibits in the Archaeological section of the Nagpur Museum.* Allahabad, 1914.

Pp. 12-17. Jain sculptures—The origin of the Jain sect—Life of Mahāvira—Digambara and Śvetāmbara—The Śāsanadevatās or attendant spirits—The secondary gods—The *Gaṇas*, *Kulas*, *Sākhās* and *Gachchhas*.

106

SMITH, VINCENT A. *Archaeological Research; a Jain duty.* (MR, Jany.-June, 1915, pp. 519-522).

Importance of Archaeological Research—Duty of wealthy Jains—The field for exploration—The tradition about Chandragupta Maurya—Conflict of Religion in the South—Some books to be studied—Jain Monuments mistaken for Buddhist—The problem of Kausāmbi—Survey of Monuments above ground—Bibliography—Excavation—Action suggested.

107

SASTRI, H. KRISHNA. *South Indian Images of Gods and Goddesses.* Madras, 1916.

P. 2n. Use of the caverns with rock-cut beds in the Madras and Tinnevely districts as temples in a much later period either by Buddhists or Jains.

P. 77n. Jain images called *Chaturmukha* or *Chaumukhī* are often made of a single stone.

Pp. 262-265. The Digambara Jain images,

P. 184. The theory of the personification as a goddess of every human or divine activity has pervaded even Jainism and Buddhism.

108

SRINIVAS, T. *The Antiquities of Kulpak*. (JHAS, 1916. pp. 14-36).

Pp. 15-16. Description of a female deity placed on a pedestal with four miniature pillars, and explanation of certain symbols found therein. The *Chakra* is one of the sacred emblems of the Buddhists, the Jains and the Hindus. With the Buddhists and the Jains the *Chakra* is "the wheel of the Law", and with the Hindus, "the wheel of Life". The lion cognizance belongs to Mahāvīra, the 24th *Tīrthaṅkara*, but from the diminutive antelopes in addition it can be inferred that the pedestal has reference to Śāntinātha.

Pp. 22-23. An old Jain temple: The *Sikhavas* and the cells of the three principal deities alone belong to the original structure. The chief presiding deity is Rikabdeva or Ādinātha occupying the middle shrine, the other two are Mahāvīra and Neminātha. In course of renovation of the temple numerous sculptures were brought to light. Of these the most important are nine images of *Tīrthaṅkaras*. There is also a fine image of Mahāvīra, with the little statuettes of the other 23 *Tīrthaṅkaras* arranged as a border.

P. 31-32. Discovery of an inscription of the time of Vikramāditya II, (came to the throne in 1076 A.D.) cut on a broken stone, carved at the top with the figures of a Jina and some devotees. It contains a Jain invocation and an imprecatory verse. The present Jain temple is also known as the Mānikya Svāmi Guḍi among the villagers.

P. 33. The Jain Guḍi has three shrines but here all the three cells are placed in a row facing the east with the principal one in the middle.

The Jain tower has plaster-carved images and other ornaments all round.

109

YAZDANI, G. *The Antiquities of Warangal*. (JHAS, 1916, p. 37-47).

P. 47. Near the site of the old town of Anamkond there are several minor temples on the hill. One of them has numerous Jain figures carved in the rock and an inscription cut on a square pillar.

110

MARSHALL, JOHN. *Remarks on the monuments of the Dekhan*. (JHAS, 1916, p. 125-135).

P. 129. Contribution in an almost equal degree of the three great religious sects, the Buddhists, the Hindus and the Jains, in the temples and monasteries of Ellora.

Pp. 130-131. Remarks on Jain temples: They are very perfect, very elaborate, very sumptuous, but one and all destitute of creative genius. They are richly decorated, but we are struck with their narrow nerveless design and we gaze unmoved at their composed and icy images. It has always been so with the Jains. They followed the Buddhist at an early date in adopting iconism in their religion, but even at the beginning of the Christian era their sculptures displayed the same nerveless character that they do in mediaeval and later times. It is dangerous to utilize Buddhist works as a basis for determining as grounds of style the age of Jain works, or *vice versa*.

111

LONGHURST, A. H. *Hampi Ruins*. Madras, 1917.

Pt. I.

Religion : Jainism.

Pt. II.

Buildings on the road to Hampi : Group of Jain temples.

Buildings on the northern and eastern sides of the city. Jain temple near the River. Ganigitti Jain temple.

112

NARSIMHACHAR, R. *The Keshava temple at Somanathapur*. Bangalore, 1917. (Mysore Archæological Series—Architecture and Sculpture in Mysore, No. 1).

P. v-vii. Provisional List of Artistic Buildings of the Hoysala and Dravidian Styles in Mysore.

HOYSALA

Temple	Place	Period	Reign	Remarks
Jain bastis	Angadi	C 1050	Vinayāditya	Triple
Ādinātha-basti	Chikka Hanasoge	C 1090	Do	
Pārśvanātha basti	Halebid	1133	Viṣṇuvardhana	Triple
Jain Basti	Cholasandra	1145	Narasimha I	
Akkana basti	Srāvana Belgoḷa	1182	Ballala II	
Śāntinātha basti	Jinanāthpur	C 1200	Do	
Śāntinātha basti	Bandalike	C 1204	Do	
Virabhadra	Halebid	C 1220	Do	

DRAVIDIAN

Chāmuṇḍarāya-basti	Srāvana Belgoḷa	C 980	Rajamalla	
Panchakuta-basti	Kambadahalli	C 1120	Viṣṇuvardhana	

113

SARKAR, GURU DAS. *Alleged Buddhist Influence in the Sun temple at Konarak.* (IA, xlvii, 1918, p. 209-220).

Pp. 209 210. The Khandagiri caves are of Jain origin; this is evident from the Hāthigumphā inscription of king Khāravela and three other inscriptions.

P. 216. Images of Śrī *Gaja Lakṣmī* or Mahālakṣmī and pictures of trees, etc., are common alike to Hindus, Buddhists and Jains.

114

NARASIMHACHAR, R. *The Kesava Temple at Belur.* Bangalore, 1919. (Mysore Archæological Series—Architecture and Sculpture in Mysore, No. 2).

P. v-vii. Provisional List of Artistic Buildings of the Hoysala and Dravidian Styles in Mysore.

Hoysala—Same as in No: 112.

Dravidian—Same as in No. 112.

Pārśvanātha basti at Heggere of C 1160 (Narsimha J)

115

NARASIMHACHAR, R. *The Lakṣmīdevi Temple at Dodagaddavalli*. Bangalore, 1919. (Mysore Archæological Series—Architecture and Sculpture in Mysore, No. 3).

P. v. Provisional List of Artistic Buildings of the Hoysala and Dravidian Styles in Mysore.

Same as in No. 114.

116

PERIS, M. M. *Jain Antiquities of Southern India*. (CR. 1919, p. 72-79).

Remains of Jain power in South Canara.

Four seats of Jain Antiquities in Canara: Karkal, Venoor, Mudbidri and Guruvankere.

117

BASAK, RADHAGOVINDA and DINESH CHANDRA BHATTACHARYA. *A Catalogue of the Archæological Relics in the Museum of the Varendra Research Society, Rajshahi*. Rajshahi, 1919.

P. 7. Jain images—Images of *Tirthaṅkaras*.

118

SRINIVASA, T. *Nagai and its remains*. (JHAS, 1919-20, pp. 33-46).

P. 35. The principal remains at Nagai are a temple with two *mandapas*, a Jain temple etc.

P. 36. Description of a ruined Jain shrine near a temple—Standing Jina image in the shrine with five-hooded snake canopy and a triple crown above—Identity of the image with Supārśvanātha, the seventh *Tirthaṅkara* of the Digambara Jains—Sculpture of a seated Jina with a seven hooded nāga over the head and a square block with a seated Jina on each of its sides and some smaller seated figures below in the *mantap* attached to the shrine.

119

CHANDA, RAMAPRASAD. *Medieval Sculpture in Eastern India*. (JDL, iii, 1920, pp. 225-246).

The Pali suttas confirm good deal of what is contained in the Śvetāmbara Jain canon—The ancient Jain sculptures of Mathura dating from the first century A.D. guarantee the antiquity and authenticity of many of the Jain traditions—It is generally believed that there were Jain monks before Mahāvīra belonging to the order founded by Pārśvanātha—Nature of Chaityas mentioned in the ancient Bauddha and Jain texts—Jain description of a *chaitya* given in full in the *Aupapātika Sūtra*.

120

JAYASWAL, K. P. *The Statue of Ajātaśatru Kuṇika, etc.* (JBORS, vi, 1920, pj. 173-204).

P. 178. The Jain name Kuṇika, spelt also as Koṇika—"Śreṇika", the Jain name of Ajātaśatru's father (Bimbisāra)—The positive and sole use of Śreṇika amongst the Jains seems to limit the term to Bimbisāra.

121

JAGADISA AYYAR, P. V. *South Indian Shrines*. Madras, 1920.

P. 26. Jain temple at Tirupparuttikunram. It is a famous place of Jain antiquarian interest containing ruins of Buddhist and Jain temples.

P. 140. Conversion of the Hoysala sovereign Bitti from the Jain faith to that of Viṣṇu by Rāmānuja.

P. 238. Toleration of Jainism during the reign of King Bukka Rāya who allowed the Jains to have their shrines in Hemakūṭa near the Hindu temple of Pampāpati.

122

CHANDA, RAMAPRASAD. *Four ancient Yakṣa Statues*. (JDL, iv, 1921, pp. 47-84).

Pp. 51-52. Prakrit canon of the Jains makes it evident that Yakṣa Maṇibhadra was a popular diety in Eeastern India.

The Jains recognize Soma, Yama, Varuṇa and Vaiśraman (Vaiśravaṇa, Kubera) as the four Lokapālas or the guardian deities of the four cardinal points.

Agreements of the Brāhmaṇas, the Bauddhas, and the Jainas in recognising Maṇibhadra or Maṇibhadrās as a Yakṣa.

Pp. 81-82. Names of some of the Chaityas mentioned in the Bauddha and Jain texts.

Śvetāmbara Jain Ardha-Māgadhi texts (Aṅgas and Upāṅgas).

- (1) Chatrapālāśa-chaitya to the north-east of Kajaṅgala.
- (2) Pūrṇabhadra-chaitya to the north-east of Champā.
- (3) Guṇaśāla-chaitya to the north-east of Rājagriha.
- (4) Dutipālāśa-chaitya to north-east of Vāṇiyagāma (Vaiśālī).
- (5) Maṇibhadra-chaitya to the north-east of Mithilā.
- (6) nandana-chaitya to the north-east of Moka.
- (7) Puṣpavati-chaitya to the north-east of Tuṅgiya.
- (8) Koṣṭhaka-chaitya near Benares.
- (9) Koṣṭhaka-chaitya near Śrāvastī.

123

DIKSHIT, K. N. *Six sculptures from Mahoba*. Calcutta, 1921. (Mem. Arch. Sur. India, No. 8).

P. 1. Brāhmaṇical and Jain sculptures long known among the ruined shrines of Mahoba, Hamirpur district of British Bundelkhand.

124

SASTRI, HIRANAND. *Some recently added sculptures in the Provincial Museum, Lucknow*. Calcutta, 1922. (Mem. Arch. Sur. India, No. 11).

Pp. 1, 14-15. Three Jain statues of iconographical interest representing Suvidhinātha (Pl. 1, fig. a), Neminātha (Pl. 1, fig. c) and Rīṣabhanātha—The first and second standing nude and marked with symbols of carb and conch-shell—Both consecrated in the (Vikrama) year 1208 (A.D. 1151)—Good examples of mediæval Jain sculptures of

Upper India—The third one sitting cross-legged in meditation on a lotus resting on two lions—Description in details of other figures about this *Tirthaṅkara*—consecrated in Samvat 1216 (A.D. 1159)—Good specimen of the Jain Art of the 12th century A.D.

125

COOMARSWAMI, ANANDA K. *Jaina Sculpture*. Massachusetts, 1922. (Bull. Mus. of Fine arts, No. 120, Aug. 1922, p. 53).

Mahāvīra, the historical founder of Jainism and contemporary of Buddha, is represented in Jain art from the Kuṣāṇ period onwards as a deified saint to whom prayers may be addressed—The sculpture is probably from Bundelkhand, North Central India, and may be assigned to the ninth century.

126

Gwalior Fort Album. Gwalior, 1922. (Published by the Archæological Department, Gwalior State).

P. 5. Most of the rock cut Jain sculptures on the Fort were made at the time of Dungarsingh Tomara, a Rajput.

Pp. 54-57. Jain rock sculptures [With two plates].

127

GANGULY, MANOMOHAN. *Handbook to the Sculptures in the Museum of the Bangiya Sahitya Parishad*. Calcutta, 1922.

Pp. 47-49. Jain sculptures.

128

JOUVEAU-DUBREIL, G. *Pallava Painting*. (IA, lii, 1923 pp. 45-47).

Sittannavāsai, a Jain temple, carved out of the rock in the time of Mahendravarman I before his conversion by Appar.

129

KRAMRISCH, STELLA. *The Expressiveness of Indian Art.*
(5) : Rhythm. (JDL, ix, [Pt. I] 1923, pp. 116-130).

P. 126. Reference to a Jain rock-cut sculpture from Khandagiri representing a group of girls leaning round a well-fed lady.

130

RAY, CHUNI LAL. *A further Note on the Ruins at Ghola-mara.* (JBORS, x, 1924, pp. 171-174).

The central image, proved to be a Buddhistic image, is the figure of a Jain *Tīrthaṅkara* resembling in many respects the image of what is now worshipped as Bhaironātha—The figure is either of Sumatinātha or of Vardhamāna or Mahāvīra. The figure is now in the Patna Museum, No. 1596 (Archæology).

131

RAMACHANDRA MUDALIAR, D. B. *Indian Music.* (QJMS, xiv, 1924, pp. 165-183).

P. 168. Destruction of works written during the period of the Pāṇḍya kings by the Buddhists and Jains owing to religious animosity.

132

COOMARASWAMI, ANANDA K. *Catalogue of Indian Collections in the Museum of Fine Arts.* Boston, 1924. (Pt. 4 : Jain Paintings and Manuscripts).

A review of the catalogue is contained in the Museum of Fine Arts Bulletin, Vol. xxii, 1924. p. 54.

133

BROWN, PERCY. *Indian Painting.* Calcutta. Pp. 38, 51. Jain book-illustrations.

134

COOMARASWAMI, ANANDA K. *Notes on Jaina Art, the eight Nāyikās, ceiling-painting at Kelaniya Vihāra.* Ceylon 1914.

135 (I)

Progress Report of the Archaeological Survey of Western India, 1889-1890. Bombay, 1890.

P. 1. Roho : Ruined remnants of a white marble Jain temple.

P. 2. Sarotra, Palanpur Agency : An old white marble Jain temple.

P. 4. Patan : Temple of Pañchasara Pārśvanātha—Temple of Śrī Pārśvanātha containing inscription of the Khadataragachchha Jains.

P. 8. INSCRIPTIONS :

No. 702—On the base of Pārśvanātha under *Chhatttri*, Raho.

No. 703—On a pillar supporting the *chhatttri*, Raho.

No. 706—On the base of an image in the Jain temple, Bhilri.

P. 10. Munjpur : Jami *masjid* and most of the very early mosques of Gujarat constructed chiefly from the material of old Hindu or Jain temples.

P. 11. Saṅkeśvara : An old seat of the Jains—Jain temple of Pārśvanātha no longer in existence—Its materials used in the cell-shrines—Image of Pārśvanātha removed to a new temple.

P. 15. DRAWINGS : No. 950—Plan of Ganguakund and of old Jain temple, Loteśvara and Saṅkeśvara.

P. 15. PHOTOS :

No. 1213—Old corridor of temple of Pārśvanātha, Saṅkeśvara.

No. 1214—Back of old shrine, Saṅkeśvara.

P. 16. INSCRIPTIONS :

No. 763—On the seat of Pārśvanātha, Dilmāl.

Nos. 769-796—Over a shrine door in the old ruined Jain temple, etc., Saṅkeśvara.

135 (II)

Report, do, 1890-1891. Bombay, 1891.

P. 3. Pedgaon : Bhairavnātha temple, originally a Jain one.

P. 4. Miri : A stepwell cut in the rock—An inscription below with a Jain figure near it—Buddhist temples mentioned by Dr. Wilson are all Jain.

135 (III)

Report, do, 1892-93. Bombay, 1893.

P. 4-11. Bhatkal : The large Jain *basti*, called Jattapa Naikana Chandranātheśvara *basti*.

Hadvalli : 3 Jain shrines.

Murdeśvara : Jain *virāgals* (huge slab of sculptured stone set up record the death of some person), with attendant worshippers.

Gersappa : Chaturmukha *basti* having in its central shrine the *chaumukha* or *chaturmukha*, a square altar with four seated life-sized Jinas—Other temples of interest are those of Vardhamāna, Neminātha, Pārśvanātha, Virabhadra, Tirumal, and the Kāde *basti*.

Bilgi : Temple of Pārśvanātha, built in the Dravidian style.

Khidrapur : A small Jain temple.

P. 15. DRAWINGS :

Nos. 1061-1064—Chandranātheśvara *basti*, Bhatkal.

Nos. 1079-1082—Chaturmukha *basti*, Gersappa.

No. 1083—Vardhamāna Svāmi temple image and Virabhadra temple image, Gersappa.

Nos. 1084-1085—Pārśvanātha temple, Bilgi.

P. 16. PHOTOGRAPHS :

Nos. 1337-1340—Chandranātheśvara *basti*, Bhatkal.

Nos. 1353-1354—Chaturmukha *basti*, Jatiga shrine at the temple of Pārśvanātha, Gersappa.

Nos. 1355—Temple of Pārśvanātha, Bilgi.

P. 17-19. INSCRIPTIONS :

Nos. 910-911—On the seat of a Jain image, Nāgpur.

Nos. 918-921—A slab in the Chandranātheśvara *basti*, Bhatkal.

Nos. 923-925—On a stone at the Pārśvanātha temple, Bhatkal.

Nos. 933-934—A stone in the Pārśvanātha *basti*, Bhatkal.

No. 950 (A.B.)-951—A slab in the old Jain temple, Murdeśvara.

No. 952—A slab outside the Jain temple called *basti* Makhi, Murdeśvara.

Nos. 973-975—*Virāgal* in a small old Jain shrine, Murdesvara.

Nos. 981-983—A stone built in the compound of Vardhamāna-svāmi's temple, Gersappa.

Nos. 984 986—A stone built in the temple of Pārśvanātha, Gersappa.

Nos. 989 991—A slab and a pillar in the *maṇḍapa* of Pārśvanātha *basti*, Gersappa.

No. 999 A—On a pillar in the Virabhadra temple, Banavasi.

No. 1076-1077—A slab lying in front of Pārśvanātha temple, Kolhapur.

135 (IV)

Report, do, 1893-4. Poona, 1894.

P. 1. Gandhar, Broach district: Some Jain marble sculptures, bearing short inscriptions.

P. 4-7.

Narsinghpur: Standing female figure from a Jain temple and several seated cross-legged Jinas among the figures grouped about.

Tewar: Nude Jain figures.

Jabalpur: Some very good Jain sculptures in the garden of the house occupied by Messrs. Cursetji & Co.

Nohta: Jain figures—Image of Chandraprabha.

Kundalpur: Modern Jain temples.

P. 16. DRAWINGS:

No. 1151—Jain temple, pillar and doorway, Pathari.

P. 16-17. PHOTOS:

No. 1403—Colossal Jain image, Bahuriband.

No. 1411—Jain images in Cursetji's garden, Jabalpur.

No. 1415—Jain temple, Kundalpur.

Nos. 1435-1436—Old Jain temple, Pathari.

P. 17. INSCRIPTIONS:

No. 1093—On the base of a colossal Jain image, Bahuriband.

No. 1107—Jain temple, a slab built into wall near shrine door, Kundalpur.

135 (V)

Report, do, 1894-1895. Poona, 1895.

P. 5-6. Chartana: Jain remains amongst the Hindu—One magnificent Jain column, about 25 feet high.

Aunda: Remains of Jain as well as Hindu temples.

135 (VI)

Report, do, 1897-1898. Poona, 1898.

P. 78. Sopra : Lower part of a small marble image of Buddha or a Jina, seated, measuring $3\frac{3}{4}$ inches.

135 (VII)

Report, do, 1898-1899. Poona. 1899.

P. 3-5 : Than, Kathiawar : Remains of two small Jain shrines of about the 7th or 8th century A.D.

Sejakupur : A ruined Jain temple of considerable merit.

P. 11. Pattan : Old shrine of Pārśvanātha.

P. 13. Veraval : Materials of a plain Jain temple used in the construction of the Jami Masjid.

P. 18-19. Miani : Figure of a Buddha or a Jina with a very considerable top-knot on his head, seated cross-legged with the hands on the lap—Temple of Nilakaṇṭha and Jain temple, 13th century A.D.—Jain image, a very unusual sculpture of a *Tirthaṅkara*, placed in the Brāhmaṇical temple.

135 (VIII)

Report, do, 1900-1901. Poona, 1901.

P. 2-7. Abu : Dilwara temples of the Jains—Temples of Vimalaśā and Tejapāla, the former built in 1032 A.D. and the latter about two hundred years later—Ambādevi's shrine—The present image of Rīṣabhadeva in the main shrine, not the original one—Discovery of a curly-haired head of a colossal Jina in black stone—Mahmud of Gazni, the terror of the Hindus and Jains alike—Grants made to the temple of Vimalaśā in 1216 and 1217—Additions of marble halls and corridor to the old shrine of Neminātha by Tejapāla and Vastupāla of Anhilwara.

P. 8. Chitorgarh : Jain tower, locally known as the "Chhota Kirtham", built with the ruined but highly decorated Jain temple beside it.

P. 11. Conservation : Jain temple in the fort at Belgaum.

P. 16-19. PHOTOS :

Nos. 1882-2019—Dilwara temples, Mount Abu.

Plan of the Dilwara temples, Mount Abu,

135 (IX)

Report, do, 1901-1902. Poona, 1901.

P. 1. Ter : A place of religious importance, first with the Buddhists and subsequently with the Hindus and Jains.

P. 3. Patur : Two caves at Patur, probably Jain.

Sirpur : Old temple of Antarikṣa Pārśvanātha of the Digambara Jains—Another modern temple of the community with underground chambers.

P. 6. Karinja : Jain temple of Kāṣṭāsangh.

P. 7. Bhojpur : Jain temple with a colossal nude Jina standing in the shrine.

P. 9-10. Mehkar : The ruined old *dharmaśālā* probably Jain—Lower part of seated Jina near the temple of Bālāji—A broken Jain image, inside the temple, dated Sam. 1272 (1215 A.D.).

P. 15. Satgaon : Lower portion of an image of Pārśvanātha with an inscription dated Śaka 1173 (1251 A.D.)—It is Digambara, its nakedness being distinctly indicated—An image of a *devī* with a seated little Jina on the very top of her head.

P. 17. Conservation : Jain temple at Belgaum.

P. 19. PHOTOS :

Nos. 2059-2061—Temple of Antarikṣa Pārśvanātha, Sirpur (Basim).

No. 2071—Sculptured wooden brackets in Jain temple of Kāṣṭāsangh, Karinja (Amraoti).

135 (X)

Report, do, 1902-1903. Poona, 1903.

P. 4-5. CONSERVATION :

Sholapur district : Jain temple in fort Belgaum.

Kanara district : Temple of Pārśvanātha, Bilgi.

West Berar : Old Jain temple, Sirpur. Old Jain caves, Patur.

P. 9. PHOTOS :

Nos. 2126-2127—Jain tower and temple.

135 (XI)

Report, do, 1903-4. Poona, 1904.

P. 5-7. PHOTOS :

No. 2172—Temple of Pārśvanātha, Khajarāha (Bundelkhand).

No. 2173—Temple of Ādinātha, Do Do.

Nos. 2205-2206—Old Jain temple, Arang.

No. 2282—Mokalji's temple, sculptured frieze along basement with seated Jina, Chitorgarh.

Nos. 2287-2289—Small tower (Jain), Jain temple, etc., Chitorgarh.

Nos. 2290-2292, 2311-2313—Sātvis (Jain) temples, Chitorgarh.

P. 7-8. INSCRIPTIONS :

Nos. 1992-1995—On jambs of the temple of Pārśvanātha, Khajarāha (Bundelkhand).

No. 2020—Pārśvanātha temple, mason's name, Arang.

Nos. 2042-2043—On pedestal of the colossal Jain image under a tree, Bahuriband.

Nos. 2069-2071—On slabs in Jain temple near Gomukha Kunda, Chitorgarh.

P. 16-17. Khajarāha : Collections of both Brāhmaṇical and Jain temples of the 11th century—Walls of the Jain temples free from indecent sculptures—Objectionable figures on door jambs of the temple of Pārśvanātha.

P. 23. Arang : Digambara Jain temple of the 11th century.

P. 25. Bahuriband : A colossal standing nude Jain image—Inscription on the block beneath its feet recording erection of a temple of Śāntinātha.

P. 27-28. Ratanpur : The temple of Mahāmāyī originally Jain, belonging to the Digambara sect—Jain images.

P. 32 33. Adbhar : A Jain seated figure in a hut.

P. 37-46. Chitorgarh : Jain tower at Chitor—Temples of the Śvetāmbara sect, known as the Sātvis temples—Śrīṅgār Chāvadī Jain temple—Jain temples with dates—Śrīṅgār Chāvadī built either by the Jain treasurer of Rāṇā Kumbha, or by the son of the treasurer in about 1150 A.D.—Small Jain shrine near the temple, of about 1494 A.D. Kumbha, a promoter of Jain religion—His directions to build the great Jain temple at Rāṇapur in 1440 A.D. Expression "*Sapta-bhaṅga*" peculiar to Jain philosophy—Jain pontiff Jina-vallabha (died 1111 A.D.) said to have caused temples of Mahāvīra and Pārśvanātha to be built on Chitrakūṭa—Conversion to Jainism

of Haribhadra, a learned Bhāhmaṇa, a resident of Chitrakūṭa—Legend about Haribhadra—Rāmākīrti, the chief of the Digambaras and pupil of Jayakīrti—Existence of a prosperous colony of Digambara Jains on the hill in Kumārapāla's time.

P. 47-60. INSCRIPTIONS :

Nos. 1992-1995—On a Jain temple, Khajarāha.

No. 2042—On pedestal of a Jain image, Bahuriband.

Nos. 2069-2071—Inscriptions in the Jain temple near Gomukh, Chitorgarh.

135 (XII)

Report, do, 1904-1905. Poona, 1905.

P. 6-8. PHOTOS :

Nos. 2371-2374—Jain temples, Amvam.

No. 2395—Jain temple, Ramgarh.

No. 2403—Pārśvanātha temple, Bijolia.

No. 2456—Pārśvanātha temple, Mandalgarh.

No. 2457—Riṣavadeva temple, Mandalgarh.

No. 2471—Jain tower, Chitorgarh.

No. 2475—Pārśvanātha temple, Karera.

No. 2490—Jain temple, Ekaling.

No. 2491—Pārśvanātha temple, Ekaling.

No. 2502—Image of Pārśvanātha, Mandsaur.

P. 9-11. INSCRIPTIONS :

Nos. 2124-2127—On Jain figures and images, Ramgarh.

Nos. 2130-2131—On pedestal of a Jain image, Ramgarh.

Nos. 2137-2144—On Jain pillar, temple of Pārśvanātha, Bijolia.

No. 2197—Inscription, temple of Riṣabhanātha, Menal.

P. 12. Paramāra inscription dated Samvat 1314 from some Jain temples at Modi, Rampura, Bhanpura district.

P. 15-21. CONSERVATION : (Bombay).

Jain temple, Belgaum, Belgaum district.

Jain temple, Degamve, Belgaum district.

Two statues of Jinas, Murdesvara, Kanara district.

Jami Masjid, Broach, built of pilfered Hindu or Jain temple materials.

P. 33-34. Jhalrapatan : Temple of Śāntinātha.

Abu : Dilwara temples.

P. 46. Amvam : A Jain temple belonging to the Digambara sect.

P. 51-63. Keshorai Patan : Images of Jina.

Bijolia : Jain temples—Temple with Niṣedhikā pillars setting forth the order of succession of the Jain pontiffs belonging to the Digambara sect—*Unnata Śikhara Purāṇa*, a Jain poem, inscribed on a rock—An inscription recording repair of Pārśvanātha temple by Loliga, a Parvād Mahājana, in about 1160 A.D.—A seated image of a Jina in the double shrined temple of Mahākāla and Baijnātha—Seated image of Śiva, looking like a Jina.

Jadoli : Śaiva temple Baijnātha-kā-Mandir with Śiva in Jina fashion—Digambara *chaumukha* sculpture, called Pārvatī by the ignorant people in the temple Undo devrā. On the dedicatory blocks of many Śaiva temples in Rajputana, Śiva is figured like a Jina.

Mandalgarh : Temples of Rīṣabhadeva, Undeśvara-Mahādeva, Chāturbhuj and Jāleśvara-Mahādeva—Figures of Jinas in the temple of Jāleśvara.

Kareda : A large marble temple of Pārśvanātha with an image of the *Tīrthanāra* dated 1656 V.E.—Tradition about the erection of the temple with the pecuniary help of a man of the Vanjārī caste—Local tradition about Akbar's visit to the temple and erection of a *masjid* to make the building sacred both to Muhammadans and Jains—The *masjid* is probably to prevent the temple from being destroyed by the Muhammadans—The temple of Rīṣavdeva at Śatruñjaya, has a miniature *idgāh* built upon it for the same purpose.

Nagda or Nagahrada : *Mandar* of Padmāvati, a Jain temple. Inscriptions of V.E. 1356 and 1391 on the central shrine pertain to the Digambara sect, and prove that the temple was originally a Digambara one—The loose figure in the *mandapa* brought from elsewhere and kept there : or, in the time of Kumbhakarṇa, the temple was appropriated by the devotees of the *Kharatara gachchha*—Figure of a Jina in the centre of the slab—Adbhudji's temple, a Jain edifice, containing a colossal image of Śāntinātha, set up in V.E. 1494, during the reign of Kumbhakarṇa, by a merchant named Saranga—Images of Kumthunātha and Abhinandan on the side of the walls—another Jain

temple dedicated to Pārśvanātha—A third dilapidated Jain temple to the north of this temple.

135 (XIII)

Report, do, 1905-6. Simla & Poona, 1906.

Pp. 5-6. PHOTOS :

- No. 2565. Great Jain temple, Lukkundi.
- No. 2577. Jain image in Jain temple, Aminbhavi.
- Nos. 2583-2585. Old Jain temples, Belgaum.
- No. 2620. Solthambā Jain temple, Kanthkot.
- Nos. 2628-2629. Jain temples, Bhadresar.
- Nos. 2632-2651. Temples of Neminātha, Mahāvīra, Śāntinātha, Pārśvanātha and Sambhavanātha, Kumbharia.
- Nos. 2665-2666. Temple of Śāntinātha, Jhadoli.
- No. 2667. Temple of Mahāvīra, Nandia.

P. 7. INSCRIPTIONS :

Nos. 2262-2265. On jamb, pillars etc., of the temple of Nemināth, Kumbharia.

No. 2269—Stone built in wall of temple of Śāntinātha, Jhadoli.

No. 2270—In temple of Mahāvīra, Pindwara.

No. 2272—On pedestal of Jain image, Vasantgadhi.

CONSERVATION (Southern Division, Bombay Presidency) :

P. 9. Repairs to Jain temple, Belgaum, Belgaum district.

CONSERVATION (Rajputana) :

Pp. 17-18. Dome of Vimal Śā's temples, Abu, Sirohi.

Jain tower, Chitorgarh, Udaipur.

Jain temple, Kalingara, Banswara and Abu, Sirohi.

PROTECTED MONUMENTS :

P. 20. Jain temples in the fort of Belgaum, Belgaum.

An old Jain temple in the jungle in the Bidi taluk, Belgaum.

P. 22. Sirohi : Old brass images discovered in the crypt of a Jain temple at Vasantgadhi.

P. 29. Belgaum : Two Jain shrines.

Pp. 38-55. Kanthkot : The Jain temple of Solthambā of 11th century dedicated to Mahāvīra.

Bhadresvar : The Jain temple Jagduśa.

Āmbaji : The shrine visited by the Hindus, the Parsis and the Jains—Performance of the *chaula* or hair-cutting ceremony of their children by the Jains here.

Kumbharia : Handsome marble temples of the Jains—Tradition about the construction of Jain fanes to the number of 360 by Vimala Śā—Of the five Jain temples the most important is that of Neminātha Colossal image of Neminātha in the shrine, and many objects of Jain worship—A temple dedicated to Mahāvīra—Various scenes of Jain mythology as in the temple of Vimala Śā at Abu—colossal image of Mahāvīra installed in 1618 A.D., the throne bearing an inscription dated in 1061 A.D.—Temple of Śāntinātha—The ceiling of its hall sculptured with Jain mythological scenes—Temples of Pārśvanātha and Śambhava—1032 A.D. the date of Vimala Śā—Construction of the Jain temples at Kumbharia may be ascribed to the middle of the eleventh century.

Sirohi : Inhabited mostly by the Jains or Śrāvakas—16 Jain temples, the earliest and largest being that of Chāmukhji.

Mirpur : An old Jain temple, spoken of as one dedicated to Godinātha—Three small modern Jain temples containing a few old inscribed Jain images.

Jhadoli : A Jain temple dedicated to Śāntinātha, originally dedicated to Mahāvīra—An inscription-stone recording installation by Śrī-Devachandra Śūri of an image of Rīṣabhanātha.

Pindwara : An inscription in the temple of Mahāvīra recording installation of an image of Vardhamāna in Samvat 1665 in the village of Pindaravādaka, i.e., Pindwara—Deposition in the temple of old brass images found in a Jain temple at Vasantgad.

Nandia : Temple of Mahāvīra.

Ajari : A Jain temple dedicated to Mahāvīra.

Vasantgad : A Jain temple—Inscription on a Jain image recording installation of the image of Vasantapura i.e., Vasantgad in the reign of Kumbhakarna in 1450 A.D.—Brass images unearthed and deposited in Mahāvīra's temple at Pindwara.

Vasa : The temple of Jagadīśa-Mahādeva, originally a Jain and then converted into a Brahmanic temple.

P. 56-63. INSCRIPTIONS (short abstracts and notes) :

Ramgarh : No. 2126. Recording the name of the person and his relatives who caused the Jain image to be made.

Bijolia : Nos. 2137-2138. Contain the names, and describe the glory, of certain pontiffs of the Digambaras or as therein called, of Sarasvati-gachchha, Balātkāra-gaṇa, Śrī-Mūla saṅgha in the line of the Āchārya Kundakunda. The names of the pontiffs :— (1) Vasantakīrtideva, (2) Viśālakīrtideva, (3) Śubhakīrtideva, (4) Dharmachandradeva, (5) Ratnakīrtideva, (6) Prabhāchandradeva, (7) Padmanandi, and (8) Śubhachandradeva. They are dated in A.D. 1408 and 1426.

No. 2139. Engravings of the names of Bhaṭṭāraka Śrī-Padmanandideva and Bhaṭṭāraka Śrī-Śubhachandradeva.

No. 2141—Inscription incised near the door of the temple of Pārśvanātha.

No. 2143. Incision on a rock of the Jain poem entitled the *Uttama-si (śi)khara Purāṇa* by Siddhasūri.

* Chitorgadh : No. 2199. An inscription bearing the name of Śrī Bhavanachandrasūri, dated Sam. 1303.

No. 2204. Dated Sam. 1505—records erection of temples of Śāntinātha called Śrī Aṣṭāpada—Its consecration by Jinasāgarasūri—List of Jain pontiffs of the Kharatara *gachchha*.

Nos. 2205-2209. Records consecration by Śrī-Jinasundarasūri of *ālakas* (probably niches) in the structure called Śrī-Aṣṭāpada (i.e., Śrīngāra Chāvdī)

Udaipur : No. 2219. Jain inscription about erection of temple of Mahāvīra, Ambikā, and so forth. Dated in Sam. 1556.

Nos. 2225-2229. Slabs supposed to be connected with the Jain tower at Chitorgarh containing praise of the Jain doctrines.

No. 2236. Inscription recording erection of a *devakulikā* or shrine to Śambhavanātha.

Nagna : No. 2241. Dated in Samvat 1497. Records installation of an image of Kunthunātha.

No. 2242. Dated Sam. 1486. Records building of a *deva-kulikā* in the temple of Pārśvanātha by Pōrvādbania.

No. 2243. (a) Installation of the image of Ādinātha by Śrī Mativardhana-sūri of Kharatara *gachchha*, (b) Dated Sam. 1391, (c) Dated Sam. 1350 (insert).

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Report, do, 1906-1907. Poona, 1907.

P. 4-6. PHOTOS :

Nos. 2713-2716. Jain tower restored, Chitorgarh.

Nos. 2788-2793. Views of Jain temple in Junagarh, Mandor (Jodhpur State).

No. 2808. Wall mouldings of Jain temples, Teori.

Nos. 2833-2839. Views of Jain temple, Osia.

Nos. 2855. View of Jain temple, Kaparda.

Nos. 2884-2889. Views of Jain temple, Juna.

No. 2905. Jain arch, Bhinmal.

P. 7-8. INSCRIPTIONS :

Nos. 2278, 2279. On pillars and slab in Mahāvīra's temple, Mungthala.

Nos. 2283, 2284. From temples of Vimāla Śā and Tejapāla, Mount Abu.

No. 2302. *Maṇḍapa* of Jain temple, Osia.

Nos. 2319-2322. *Maṇḍapa* of Jain temple, Juna.

Nos. 2334, 2335. On pillar near Jain temple, Bhinmal.

P. 13. Jain temple at Mewasa.

P. 14. Dilwara temple at Abu—Jain tower at Chitorgarh—Jain temples at Kalinjra.

P. 17-18. Articles added to the Victoria Hall Museum at Udaipur, Mewar : (1) a Jain image, (2) a head of a Jain image, (3) Two Jain carvings, etc.

P. 26-43. Mungthala : A Jain temple of the 15th century.

Patnarayan : The doorway of the enclosure of Pāṭnārāyan's temple brought from some Jain temple.

Dilvada : Elaborately carved Jain temples.

Mandor : A Jain temple.

Ghatiyala : The temple of Mātāji-kī-sāl originally dedicated to a Jina.

Teori : A Jain temple.

Osia : Jain and Brahmanic legends about a Jain *yati* of the name of Ratan Prabhu—A Jain temple of about the last quarter of the 8th century.

Kaparda : A very high Jain temple.

Juna : Ruins of three Jain temples.

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Report, do, 1907-1908. Poona, 1908.

P. 4-6. PHOTOS :

Nos. 2928-2931.—Jain temple, Nana.

No. 2942.—Pārśvanātha's temple, Beda.

No. 2949.—Jain temple, Beda.

Nos. 2954-2957.—Mahāvīra's temple, Hathundi.

Nos. 2959-2964.—Temple of Mahāvīra, Sevadi.

No. 2974.—Jain temple, Sevadi.

Nos. 2985-2994.—Temple of Pārśvanātha, image of Pārśvanātha, *Chaumukh* temple, *Sameta-śikhara* sculpture, *Sahasrakūṭa* sculpture, *Satruñjaya Paṭṭikā*, Pārśvanātha's sculpture, Ranpur.

Nos. 2997-3000.—Mahāvīra's temple, etc., Ghanerav.

Nos. 3003-3006.—Jain temples, etc., Kumalgarh.

Nos. 3025-3027.—Temple of Ādiśvara, Nadlai.

Nos. 3035-3036.—Temple of Padmaprabhu, Nadol.

P. 7-8. INSCRIPTIONS :

No. 2350.—Mahāvīra's temple, Nana.

Nos. 2352-2353.—Temple of Ādinātha, Belar.

Nos.—2355-2359.—Temple of Mahāvīra, Hathunde.

Nos. 2360-2372.—Temple of Mahāvīra, Sevadi.

No. 2374.—Jain temple, Boiya.

No. 2394.—Pārśvanātha's sculpture in *chaumukh* temple, Ranpur.

No. 2395.—Temple of Mahāvīra, Ghanerav.

Nos. 2398 2405.—Temples of Ādiśvara and Neminātha, Nadlai.

P. 10. CONSERVATION (Bombay, Southern Division).

Jain temples, Belgaum, Belgaum district.

P. 35-59.

Sanchor : An inscription in Sanskrit, dated Sam. 1322, recording repair to a *chatuskika* in the temple of Mahāvīra by an Osvāl Bhaṇḍarī named Chhāghāka.

A Jain fane at Sanchor, no longer in existence—Reference in Jinaprabha's *Tīrthakalpa* to a Jain temple, dedicated to Mahāvīra.

Bhinmal : Repairs to the temple of Jagatsvāmī by both the Osvāls Provads—Sūrya worship was common to both the Hindus and Jains in the middle of the 11th century—An inscription dated V.E. 1333, speaks of Pūrṇachandra-Śūri of the Pārāpadra *gachchha*, and records benefaction of 13 *drammas* and 7 *vimśopakas* for the annual worship of Mahāvīra—Origin of the dissemination of Jainism in Śrīmāla (Bhinmal), as furnished by the Purāṇas—Spread of Jainism narrated in the *Śrīmāla-māhātmya*.

Pali : The Jain temple called Naulākhā containing old images of *Tīrthaṅkaras* with inscriptions dating from V.E. 1144 to 1201.

Nana : Temple of Mahāvīra, supposed to contain an image of that *Tīrthaṅkara* as he was, before he attained to *Kaivalya*, or absolution.

Belar : A Jain temple of Pārśvanātha.

Beda : A Jain temple near the shrine dedicated to Thākur or Viṣṇu—A Jain temple dedicated to Pārśvanātha amongst the ruins known as Junā Bedā, the image of the *Tīrthaṅkara* containing date Samvat 1644.

Bhatund : A carving in a temple in the village, of the figure of a Śiva, seated like a Jina.

Hathundi : A Jain temple possessing an image of Rātā-Mahāvīra, called *Muchhālā*, i.e., one with thick moustaches—A pillar in its *gūḍha-maṇḍapa* bears an inscription dated Samvat 1335.

Sevadi : A temple of Mahāvīra, probably of the 10th century.

Bali : Reference to a Jain *saṅgha* organised by Phulchand Umaji, a native of Kalandari, in the Sirohi State.

Sadadi : An *upāśraya*, built by Tarachand Kabadiya, an Osvāl of the Ray-Kothari-family.

Ranpur : *Chaumukh* temple of Ādinātha—Two other Jain temples in its front—To the Jains it is one of the *pañcha-tīrtha* in Marwar.

Ghanerav : A *pañcha-tīrtha* of the Jains in Marwar.

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Report, do, 1908-1909. Poona, 1909.

P. 5-6.

Nadol, Nadlai : Two of the Jain *pañchatīrthas* in Marwar.

Sanderav : A Jain temple.

Korta : Jain temples reported as existing.

Jalor : Two Jain temples on the fort.

P. 7-9. PHOTOS :

No. 3172.—Figure of Jina on ceiling of two-storeyed Jain cave temple, Aihole.

Nos. 3199 3201.—Triple-shrined Jain temple near Virūpākṣa, etc., Aihole.

Nos. 3218-3221.—Jain caves, etc., Aihole.

No. 3223.—Two leaves of an old ms. from a Bikaner Jain *bhāṇḍāra*, Bombay.

Nos. 3230-3232.—Temple of Pārśvanātha, etc., Barkana.

No. 3233.—Jain temple in front of Rampol on fort, Chitorgarh.

Nos. 3239-3242.—Temple of Pārśvanātha, etc., Sanderav.

Nos. 3243-3248.—Temples of Rīṣabhadeva, Śāntinātha, Mahāvīra-śvāmi, etc., Korta.

No. 3251.—View of Jain temple, Paladi.

No. 3254.—Temple of Śāntinātha, Thamli.

Nos. 3264-3266.—*Chaumukh* temple, etc., Jalor.

Nos. 3268-3269.—Temple of Kumārapāla, etc., Jalor.

No. 3278.—Ruined Jain temple, etc., Nal-Gudha.

No. 3290.—Girnar Jain temple, Junagadh.

P. 9-10. INSCRIPTIONS :

No. 2428.—Jain temple, Barkana.

Nos. 2438-2442.—Jain temple, Sanderav.

No. 2476.—Jain temple opposite Virūpākṣa temple, Aihole.

PROTECTED MONUMENTS :

Panch Mahals district. P. 18. No. 10. The fort of Pavagad and the ruined Hindu and Jain temples on the top, Champanir, Halol.

Dharwar district. P. 20. No. 11. Old Jain temple in fort, Hangal.

No. 25. The Jain *basti*, Lakkundi, Gadag.

P. 35. Jain cave, Aihole.

P. 36-56.

Kailwada : Two Jain and two Vaiṣṇava temples.

Kumalgadh : The temple of Māmādeva originally a Jain fane, and afterwards in V.S. 1515-16 (A.D. 1458-1459) decorated by Rāṇā Kumbha with Brahmanic images—The Jain temple of Pittaliadeva—An inscribed sculpture, dated in V. S. 1516, recording construction of the pedestal of Yūgādideva, i.e., Rīṣabhadeva in the temple of Samavarana—Many other temples, mostly Jain.

Nadlai : Jain temples of the place—The fort-hill called Jaykal sacred to the Jains—Jain temple, within the fort, dedicated to Ādinātha—inscription on the seat of the image, dated in V.S. 1686, refers to the installation of the image of Ādinātha by Vijayasimhasūri of the Tapāgachchha—The temple originally erected by Samprati, (supposed grandson of Aśoka), the hero of Jain traditions and legends—A temple dedicated to Neminātha (Jadvaji)—A temple dedicated to Ādiśvara, originally to Mahāvīra.

Nadol : One of the *pañchatīrthas* of the Marwar Jains—Of the Jain temples in Nadol the chief one dedicated to Padmaprabha.

Barkana : One of the *pañchatīrthas* with the Jains in Marwar and Guzarat—A temple of Pārśvanātha—Sculptures in the shrine porch peculiar to Jain mythology.

Sanderav : Original seat of the Shanderaka *gachchha* founded Yaśobhadrasūri—The temple of Mahāvīra.

Korta : Temples of Śāntinātha (14th cent.) Rikhabdeva (Rīṣabhadeva), and Mahāvīra.

Jalor : The *topkhānā*, originally a mosque, built of materials from the Hindu temple Sindhurājesvara, and the Jain temples dedicated to the *Tīrthāṅkara* Ādinātha, Mahāvīra and Pārśvanātha.

Two Jain temples and a mosque on the fort.

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Report, do, 1909-1910. Poona, 1910.

P. 5. Kekind : Jain temple of about the 15th cent.

P. 7-11. PHOTOS :

Nos. 3355-3358.—Jain temple at Mission, Pattadakal.

Nos. 3414-3419.—Jain temples in fort, etc., Belgaum.

No. 3475.—Temple of Pārśvanātha, Bairat.

No. 3499.—Jain pillar, Siv-dungar.

No. 3548-3550.—Temple of Pārśvanātha, etc., Phalodi.

No. 3562-3563.—Temple of Pārśvanātha, Kekind.

P. 11-12. INSCRIPTIONS :

No. 2499.—Below Jain images, 10 in number, Badami.

No. 2506.—Temple of Pārśvanātha, Bairat.

Nos. 2509-2513.—On pillars in temple of Jin-mātā, Jinmata.

No. 2526.—In the temple of Pārśvanātha, Kekind.

P. 21. Khajarahā : Ādinātha temple in possession of Jain community.

PROTECTED MONUMENTS :

P. 24. Belgaum district : No. 2. Old Jain temple etc., Belgaum Fort, Belgaum.

No. 3. Old Jain temple, Belgaum Fort, Belgaum.

No. 12. Ratta inscription of Śaka 1009 and 1043 in a Jain temple in the village, Konnur, Gokak.

No. 14. Ratta inscription dated Śaka 1127 in an old Jain *basti*, Kalloli, Gokak.

No. 26. Jain temple of Mukteśvara, Wakkund, Sampgaon.

Kanara district : No. 8. The Jain *basti* of Pārśvanātha, Bilgi, Siddapur.

No. 15. The temple of Vardhamānasvāmi, Nagarbastikeri or Gersappa, Honavar.

Nos. 25, 26. Pārśvanātha *basti* and Śānteśvara *basti*, Bhatkal, (Petha).

No. 29. Chandranātha Deva *basti*, Hadvalli, Bhatkal (Petha).

Panch Mahals district : No. 2. Ruined Jain temples in the old town of Champaner, Champaner, Halol.

P. 39-62.

Mirpur Khas : Absurdity in accepting the idols discovered at *stūpa* at the place to be Jain images—Jain images are always nude to the waist, and, in the case of Digambara Jains, nude altogether.

Pattadakal : Jain temples.

Badami : An important group of Jain caves—Probable retirement of the Rāṣṭrakūṭ king Amoghavarṣa I (cir. A.D. 850), a devout Jain, to Badami to spend the latter part of his life near the Jain cave of about 200 years old at the time.

Junagadh : Buddhist caves of the 2nd or 3rd century and Jain temples of the 13th century.

Bairat : The temple of Pārśvanātha, in possession of the Sarāogis or Digambara Jains.

Amer : Three Śaiva temples, originally Jain—Figures of Jinas found carved in parts of *Lāl-Śāh-kā-mandar*.

Sanganer : The Jain temple called *Singhī-ji-kā-mandar*, supposed to be of the 11th century—Images of the *Tīrthaṅkaras* in the temple are all nude—It is now a Sarāogi temple.

Chatsu : A fortified temple on the hill called Sivdungar, originally a Sarāogi fane, now appropriated to Śiva worship—A Jain *chhatrī* at the northern extremity of the temple enclosure.

Jin mata : The temple of Jin-mātā, was an image of a *Tīrthaṅkara* near its shrine door.

Lohagar : Reference to the origin of the Maheśari, one of the well-known *bania* classes of Rajputana, in the *Itihāsa Kalpadruma*.

Khandela : Objects of antiquity in the place are : (1) the temple of Khandeśvara Mahāvīra, (2) a Sarāogi temple, (3) Munjī-kā-Mandar, and (4) some old wells.

Ajmer : An inscription dated 1051 V.E. engraved on the image of a Jina found at Bayana in the Bharatpur State records that the image was under the instructions of Surasena of apparently the *Vāgata-Saṅgha* by the three brothers, Simhaika, Yasoraja and Nounaika.

Phalodi : A temple of Pārśvanātha, and another of Brahmāni—story about the image of Pārśvanātha.

Medta : 12 Jain temples.

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Report, do, 1910-1911. Poona, 1911.

P. . Old Jain temples on the Pāvāgada fort, near Champanir.

P. 16. PHOTOS :

No. 3660.—Sculpture of Nandiśvara-dvīpa in Jain temple, Rupnagar.

No. 3669.—Group of sculptures in Jain temple, Arai.

No. 3670.—*Toraṇa* in same, Arai.

No. 3674.—Temple of Pārśvanātha, Barlu.

No. 3675.—Back view of *śikhara* of same, Barlu.

Nos. 3677-3678.—Jain temple, Unstra.

Nos. 3680-3682.—Jain temple, Surpura.

Nos. 3683-3684.—Jain temple, Nadsar.

No. 3688.—Temple of Rikhabdevjī.

No. 3699.—Jain sculpture, Khed.

P. 18. INSCRIPTIONS :

Nos. 2557-2558.—On pillars in Jain temple, Surpura.

No. 2559.—Near the shrine-door of Jain temple, Nadsar.

Nos. 2563-2564.—On beams of Jain temple, Jasol.

Nos. 2566-2571.—Temple of Rikhabdevjī, Nagar.

Nos. 2572-2573.—Temples of Pārśvanātha and Śāntinātha, Nagar.

P. 28. Chota Kailasa, a cave temple of Western India, is a Jain structure.

Pp. 36-45.

Kekind : A Jain temple of Pārśvanātha, originally dedicated to Vidi—Image of the *Tirthaṅkara* is dated Sam. 1230.

Rupnagar : Sculptures of Nandiśvaradvīpa in a Sarāogi temple—Three inscribed memorial pillars.

Nosal : Temple of Ānandī Mātā. She is the tutelary goddess of Lavādiyās, a *khāmp* of the Khandelval Sarāogis and of the Chitalangiyās, a *Khāmp* of the Māhesaris.

Arai, or Arami : Discovery of old Jain sculptures of about the 12th century, belonging to the Digambara sect.

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Report, do, 1911-1912. Poona, 1912.

P. 3. *Yati* or Jain priest at Mandal in Mevar, in possession of unique portraits of Col. James Tod, the famous Historian of Rajputana.

Pp. 11-15, 57-58.

Pavagadh : A hill sacred to both the Hindus and the Jains—A number of Jain temples on the plateau surrounding the peak—A group of Jain cells—Temples dedicated to Chandraprabhā and Supārśva—The Jains notorious for painting and whitewashing their temples.

Tankai : Brahmanical, and interesting and elaborately carved Jain caves—The Jain divinity Ambā converted into a Hindu goddess.

P. 23. PHOTO :

No. 3754.—Jain temple in Bavan Deri, Champanir.

P. 31. ACQUISITIONS :

Junagadh Museum.—One broken head of a Jain idol found from Uparkot or Girnar etc.

Rajputana Museum, Ajmer.—(1) Barli inscription of the 3rd century B.C. The words "Virāya Bhagavat[e]" are contained in it, and thus it is certain that it originally belonged to some Jain temple, (2) Images of Śāntinātha, Ādinātha, etc.

P. 37. Jain temples at Ghorī—Three Jain temples at Bhodesar—A Jain temple at Virawah.

Pp. 42-43. CONSERVATION :

Inscription slabs in Ankuśeśvara temple, in the Jain *basti*, etc., —Saundatti, Parasgad, Belgaum.

Temple of Pārśvanātha—Bilgi, Siddapur, Kanara.

Chaturmukha *basti*, Jain temple, Nameśvaraśvāmi temple—Nagarbastikeri, Karwar, Kanara.

Pp. 53-56.

Barlu : A Jain temple dedicated to Pārśvanātha.

Unstra : A ruined Jain temple, probably of the 13th century.

Surpura : An image of a *tīrthaṅkara* in the centre of the shrine-door of the temple of Mātā, originally dedicated to Neminātha.

Nadsar : An unusual Jain temple reminding one of a Muhammadan mosque.

Jasol : A Hindu temple and a Jain one, called Dādā-Devā.

Nagar : Three Jain temples—(1) one dedicated to Nākodā Pārśvanātha, built by the Panch, (2) one to Rīṣabhadeva, built by a woman called Lāsībāi of the Osvāl caste, (3) and another to Śāntinātha by Malasah Seth of the Patwa family from Jaselmer.

Khed : Trace of a Jain monument.

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Report, do, 1912-1913. Poona, 1913.

Pp. 5, 30. Two broken Jain images found in excavation work in connection with the drainage work in the Kasba Peth of the Poona city—Muhammadan devastation of the Jain temples containing the images along with the Hindu temples of Puṇḍrvara and Nārāyaṇśvara, converted into *dargāhs*.

Pp. 19-20. PHOTOS :

No. 3862.—Rajputana Museum, sculptures of Pārśvanātha, Śiva and Lokulīśa,—Ajmer.

Nos. 3902-3903.—Jain temple, Kohala.

P. 26. ACQUISITIONS :

Watson Museum, Rajkot.—*Pāliāsan* (seat for an idol) with the letters पल्लीवाल ज्ञातोय etc., etc., (Pallival Jnātiya).

P. 35. PROTECTED MONUMENTS (Bijapur district) :

The Jain and Vaiṣṇava caves, Badami—The Jain temple of Meguti Aihole, Hungund—The twow storied Jain temple and cave on hill under Meguti, Aihole, Hungund.

P. 41. CONSERVATION :

Jain and Nameśvara Svāmi temples, Nagarbastikeri, Honavar, Kanara—Pārśvanātha *Basti*, Bilgi, Siddapur, Kanara.

P. 47. CONSERVATION (Rajputana) :

Dilwara Jain temples on Mount Abu—Ādinātha's temple—Vastupāla's temple.

Pp. 49-50. INSCRIPTION Reports :

Jain temple at Gori—Three Jain temples at Bhodesar—Temple at Virawah.

P. 52. WORK proposed :

Repairing the roofing of the Jain temple, Deogaon, Belgaum, etc.

Pp. 55-57.

Mori : Supposed Jain temples—Close resemblance of the image of Lakulīśa, the last incarnation of Śiva, to that of a *tīrthaṅkara*.

Kohala : Two Jain temples popularly known as Sās-Vāu.

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Report, do, 1913-1914. Poona, 1914.

P. 9. CONSERVATION (Hyderabad):

The famous caves of Ellora—a group in one place, of the Buddhist, Brāhmanical and Jain sects.

P. 21. PHOTOS:

No. 4181.—Jain temple, Pattadkal.

P. 22. INSCRIPTIONS:

No. 2643.—On a stone near Jain temple, Baro.

P. 33. MONUMENTS PROTECTED:

The Jain temple included in the Mission area about $\frac{1}{4}$ th of a mile from the village on the west, Pattadkal, Badami.

P. 35. AGREEMENTS made with owners:

Old Jain temple in Fort, Hangal—The Jain *basti* and Maskin Bhavi, Lakkundi—Pārśvanātha *basti*, Bhatkal—Santēśvara *basti*, Bhatkal—Chandranātha Deva *basti*, Bhatkal.

P. 38. CONSERVATION:

Jain temple, Degam, Sampgaon, Belgaum.

P. 50. Eastern Nara.—Jain temple at Gori, built in Samvat 1432 (A.D. 1375-76)—Jain temples at Bhodesar—Temple at Virawah, said to have been founded in A.D. 456 by Jeso Parmaro of Barmer.

Pp. 60-63.

Bhilsa: A *Tah-Khanah*, a chamber supported on pillars originally belonging to a Hindu or Jain temple.

Gyaraspur: Temple of Bajramath figures of *tirthaṅkaras* in its shrines—Probability of the Jains having brought materials from Hindu temples to form the triple-shrined temple for installing images of their *tirthaṅkaras*—Temple of Malade—an image of a *tirthaṅkara* in its sanctum, and other nude images and a colossal figure of a standing Jina.

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Report, do, 1914-1915. Bombay, 1915.

P. 4. Reference to a beautiful old wood-carving of Vādi Pārśvanātha temple at Pattan in the Kadi division, Baroda State.

P. 7. Devki-Vansol : Excavation of the ruins of a Jain temple at this village.

Pp. 10-14.

Bodesar : Four Jain temples, and comment on their repairs.

Mount Abu : Dilwara temples, and comment on their repairs.

Pp. 22-24. PHOTOS :

Nos. 4229-4230.—Jain temple (Balabhai Nathubhai), Ahmadabad.

Nos. 4231-4232.—Jain temples, Ahmadabad.

No. 4338.—Pārśvanātha temple Achalgad, Sirohi State.

P. 27. INSCRIPTIONS :

Nos. 2716-2717.—On slabs in the Pārśvanātha *basti*.

Pp. 33-35. ACQUISITIONS :

Watson Museum, Rajkot.—16 inscriptions from the Jain temples of the Śatruñjaya hill near Palitana, etc.

Rajputana Museum, Ajmer.—9 dated Jain images—3 dated Jain images of Adinātha, Sumatinātha and Pārśvanātha—Fragment of a small Digambara Jain image—Fragment of an inscribed Digambara Jain image—Part of an inscribed Digambara Jain image of Chandra-prabhu—Inscribed Jain images of Sumatinātha and Śreyāmsanātha—3 Digambara Jain images, two bearing inscriptions and one without—An inscription dated Sam. 1157, of the time of Parmara Prince Chā-muṇḍarāja, and found in a Jain temple at Arthuna—Etc.

Pp. 41-44. PROTECTED MONUMENTS :

Jain cave, Tringalvadi, Igatpuri.

Jain temple of Meguti, Aiholli, Hungund.

Two-storied Jain temple, etc., Aiholli, Hungund.

Mena Basti (Jain cave), Aiholli, Hungund.

Large Jain images, Adargunchi, Hubli.

P. 45. AGREEMENTS made with owners :

Ratta inscription in a Jain temple in the village of Konnur.

Two Jain temples at Belgaum.

P. 50. Repairs to the Dharmanātheśvara temple, Indore.

P. 69. Probability of change of faith of the Kadamba king Hari-varman from Jain to Brahmanical sometime between the 5th and 8th years of his reign.

Pp. 76-80. CONSERVATION COMMENTARY :

Jain temples at Dilwara, Mount Abu, Sirohi State : The Vimala Śā temple—The upper temple of Vastupāla-Tejapāla.

The monuments at Achalgadh : A Jain temple of Pārśvanātha—Isolated portions of an original Jain temple.

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Report, do, 1915-1916. . Bombay, 1916.

P. 4. Reference to the restoration of the Jain tower on Chitorgarh or *Chhota Kirtham*.

P. 25. ACQUISITIONS :

Watson Museum, Rajkot.—A manuscript of *Śrāddha-Dinakṛitya* by Jain Acharya Devendra Suri, pages 1-7, complete—etc.

P. 28. PROTECTED MONUMENTS :

Large Jain image, Adargunchi, Hubli, Dharwar District—etc.

Pp. 30-31. AGREEMENTS EXECUTED :

Dharwar : Jain temple at Lakkundi, Gadag *tāluq*, etc.

Belgaum : Jain temple of Mukteśvara at Wakkund, Sampgaon *tāluq*—Two dated inscriptions in the old Jain temple at Saundatti, Paragad *tāluq*—An old and typical Jain temple in the jungle with fine carving at Nundgad, Khanapur *tāluq* etc.

Kanara : Pārśvanātheśvara *basti* and Śānteśvara *basti* at Bhatkal in the same Peta—Chandranātha Deva *basti* at Haḍvalli, Peta Bhatkal, etc.

P. 42. INSCRIPTION REPORTS :

Eastern Nara.—Jain temple at Gori—Two Jain temples at Bhodesar—Temple at Virawah—etc.

P. 47. WORKS PROPOSED :

Jain temple in Missionary compound, Pattadakal, Bijapur district.

P. 69. CONSERVATION COMMENT :

The great image of Rīṣabha, known as “Bavan Gaj” at Barwani, Central India.

135 (XXIV)

Report, do, 1916-1917. . Bombay, 1917.

Pp. 14-16. PHOTOS :

- No. 4529.—Jain temples, etc., Taranga hill, Mahi-Kantha.
 No. 4583.—Temple of Rikhabadev, etc., Kolar, Sirohi State.
 No. 4584.—Temple of Mahāvīra, etc., Paladi, Sirohi State.
 No. 4585.—Temple of Pārśvanātha, etc., Uthaman, Sirohi State.
 No. 4595.—Temple of Neminātha etc., Jiraval, Sirohi State.

Pp. 17-18. INSCRIPTIONS :

Nos. 2740-2741.—On pillar etc. of the temple of Sambhavanātha, Kojra.

No. 2744.—On the lintel of the Jain temple, Balda.

Nos. 2745-2751.—On pillars, etc. of the temple of Mahāvīra, Paladi.

Nos. 2752-2754.—On pillars, etc., of the temple of Śāntinātha, Vagir.

Nos. 2755-2756.—Temple of Pārśvanātha, near the image in shrine and on the lintel of shrine doorway, Uthman.

Nos. 2773-2780.—Temple of Neminātha, on a jamb, etc., Jiraval.

Nos. 2788-2791.—Temple of Mahāvīra, on a pillar, etc., Varman.

P. 33. CONSERVATION :

Jain temple in the Mission compound, Pattadkal, Badami, Bijapur.

P. 44. INSCRIPTION REPORTS :

Eastern Nara.—Jain temple at Gori—Jain temples at Bodeswar—Temple at Virawah.

P. 46. WORKS PROPOSED (Special repairs) :

Jain temple in the Commissariat store-yard, Belgaum.

Pp. 55-57. CONSERVATION COMMENT :

Badami : Sureli temple (Jain).

Dilwara (Abu) : Vimala Śā's temple—Tejpāla's temple.

Pp. 59-72. EXPLORATION :

Or (Ur of maps) : Jain temple, now dedicated to Pārśvanātha—Its former dedication was to Mahāvīra.

Nitora : The shrine of Sūrya and the temple of Pārśvanātha.

Kojra : The Jain temple dedicated to Sambhavanātha.

Bamanvarji : A temple dedicated to Mahāvīra, called Bamanvarji, belonging probably to the 14th or 15th century—A Śīva *līnga* in this sanctum dedicated to Jain worship.

Balda : A Jain temple of the 14th or 15th century—The shrine contains an image of Mahāvīra installed in V. 1697.

Kolar : Temple of Ādinātha—Images bearing dedicatory inscriptions, 18th or 19th century of the Vikrama era—Pictorial representation of a legend, probably from the life of a Jain *tīrthaṅkara*.

Paladi : Temple of Mahāvīra—Images of *tīrthaṅkaras*—A Chahamanas inscription recording the gradual encroachment of the Chahamanas of Marwar into the territory of the Paramaras of Abu in the beginning of the 13th century A.D.

Vagin : Two Jain temples, one consecrated to Ādinātha and the other to Śāntinātha.

Uthaman : A Jain temple with an inscription.

Las : Two Jain temples.

Kalandri : A Jain temple at Javal dedicated to Mahāvīra, of perhaps the 14th century.

Udrat : Discovery of an image of a *tīrthaṅkara*, showing evidence of the existence of a Jain temple in the place.

Jiraval : A Jain temple with inscriptions of the 14th century—contains an image of Neminātha—The temple was originally consecrated to Pārśvanātha.

Varman : A Jain temple dedicated to Mahāvīra.

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Report, do, 1917-1918, Bombay, 1918.

Pp. 7-8, 26. CONSERVATION :

Kolhapur : Group of Jain temples now appropriated by Hindu gods.

Dilwara : Temple of Ādinātha and Vastupāla-Tejapāla.

P. 12. DRAWINGS :

Nos. 1394-1395.—Plan of Jain temples, Nos. 1 and 2, Belgaum.

P. 13. PHOTOS :

No. 4693.—Jain images (broken) near Rama temple, Panala, Kolhapur State.

P. 20. AGREEMENTS :

Jain temple at Adhargunchi, Hubli, Dharwar.

P. 22. CONSERVATION :

Jain temple in the Mission compound, Pattadkal, Badami, Bijapur.

Pp. 28-31. INSPECTION REPORTS :

Bijapur (Bagalkot Subdivision) : Jain temple in the Missionary compound at Pattadkal.

Kanara : Chaturmukh *basti* in Nagarbastikeri or Gersappa—Vardhamāna Svāmi temple, Gersappa, and 3 inscription stones in it—Virabhadra temple, Nagarbastikeri, Gersappa.

Nasrat Canals : Jain temple at Gori, built in Sam. 1432 (1375-76 A.D.)—Jain temples at Bhodesar.

P. 33. WORKS PROPOSED :

No. 11.—Jain temples in the Fort, Belgaum.

135 (XXVI)

Report, do, 1918-1919. Bombay, 1920.

P. 18. PHOTOS :

No. 4863.—Jain temple, Gwalior.

No. 4873.—Jain images in front of old fort, Jaso, Baghelkhand.

P. 22. ACQUISITIONS :

Rajputana Museum, Ajmer.—Head of a marble Jain image found in the enclosure of the Adhai-din-ki Jhonpuri at Ajmer.

P. 26. PROTECTED MONUMENTS :

No. 35.—Old Jain temple in fort, Hangal, Dharwar.

Pp. 29-31. CONSERVATION :

No. 2.—Old Jain temples outside Commissariat Store yard, Belgaum.

No. 3.—Old Jain temple in the corner of Commissariat Store yard, Belgaum.

No. 4.—Jain temple behind the German prisoner's mess, Belgaum.

No. 9.—Jain temple in the Missionaries' compound at Pattadkal, Badami, Bijapur.

No. 37.—Jain *basti* temple at Lakundi, Gadag, Dharwar.

No. 56.—Jain temple at Gersappa, Honawar, Kanara.

No. 57.—Vardhamāna Svāmi temple at Gersappa, Honawar, Kanara.

No. 58.—Virabhadra temple at Gersappa, Honawar, Kanara.

P. 38. INSPECTION REPORT :

Indus left bank division—Jain temple at Gori—Jain temple at Bodeswar—Temple at Virawah.

P. 46-47. Fort of Umarkot : A fragment of a Sanskrit inscription, dated Sam. 1563 (1506 A.D.), bearing names of Thakkura Sheta-simlia (Kshetra-Simha) and *tirthaṅkara* Ajitanātha.

Pp. 60-64. EXPLORATIONS :

Jaso, Baghelkhand : Jain images.

Sohagpur : Jain images showing existence of Jain temples.

Un : Two divisions of the temples at Un—(1) the Hindu temples, and (2) the Jain temples—Jain images discovered near the Chaubara Dera, a mediæval Hindu temple—Erection of one of the images by Ratanakirti (Ratnakīrti), a Jain *āchārya*—A large Jain temple also called Chaubara Dera—In its sanctum stand two Digambara Jain images, one of which is dated in V.S. 13 (? 24)—Another Jain temple, called Goaleśvara, containing three huge Digambara Jain images—Reference to the huge image of Rīṣabhadeva at Khajarahā and Gīrnār.

ILLUSTRATIONS :

Plate 14. Jain images in front of old palace, Jaso.

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Report, do, 1919, 1920. Bombay, 1921.

P. 20. DRAWINGS :

Nos. 1451-1452.—Plan of two Jain temples, Kohala.

No. 1455.—Plans of Bada Jain Mandir, Sandhara.

No. 1456.—Plan of Chhota Jain Mandir, Sandhara.

No. 1458.—Jain Mandir of Tamboli Sandhara.

Pp. 20-23. PHOTOGRAPHS :

No. 4927.—Metal Jain image and doorway of shrine, in Barton Museum, Bhavnagar.

No. 4928.—Jain stele, in Barton Museum, Bhavnagar.

No. 4929.—Jain Viśva-Chakra on a stone slab, in Barton Museum, Bhavnagar.

Nos. 4991-4992.—Jain temples, Pāvāgarh, Panch Mahal.

Nos. 4993.—Ruined Jain temple, Pāvāgarh, Panch Mahal.

No. 5038.—Ukha Mandir, broken Jain image in court yard, Bayana, Bharatpur.

No. 5067.—Large Jain image, Bhanpura, Indore.

Nos. 5085-5088.—Jain temples, Kethuli, Indore.

Nos. 5089-5090.—Jain temples, Kohala, Indore.

Nos. 5099-5101.—Jain temple, Kukdeswar, Indore.

No. 5108.—Jain temple, Mori, Indore.

Nos. 5110-5111.—Jain temple, Mori, Indore.

Nos. 5125-5128.—Baḍa Jain temple, Sandhara, Indore.

Nos. 5129-5130.—Chota Jain temple, Sandhara, Indore.

No. 5137.—Jain temple, Vanadia, Indore.

Nos. 5142-5145.—Jain temple, Vaikheda, Jaora.

P. 33. ACQUISITION :

Rajputana Museum, Ajmer : A Digambara Jain image of Śāntideva,, Budha Peshkar.

Pp. 39-41. CONSERVATION :

No. 2.—Old Jain temple outside commissariat storeyard, Belgaum.

No. 3.—Old Jain temple in corner of the commissariat storeyard, Belgaum.

No. 4.—Jain temple behind the German prisoner's mess, Belgaum.

No. 54.—Jain *basti*, Lakundi, Gadag, Dharwar.

No. No. 65.—Temple of Vardhamāna Svāmi, Nagarbastikeri or Gersappa, Honnavar, Kanara.

No. 72.—Vardhamāna Svāmi to the south of King's seat, Sonda, Sirsi, Kanara.

Pp. 75-109. EXPLORATION :

Sholapur (temple of Mallikārjuna) : Small chambers for storing manuscripts or utensils made of precious metals.

Bhatkal : Temples of the place adapted from the types of the Jain *bastis* at Mudabidri—Two principal Jain temples :—(1) Jattapa Naik Chandranāthesvara *basti*, and (2) Pārśvanāthesvara *basti*—The Bhatkal temples built in the 16th century by the Chiefs of Sonda or Sundha.

Kothadi, or Kothri : The Jain temple known as *Jainabhañjana-Javareśvara-Rāma*, probably of the 14th century.

Pura Gilana : At one time in possession of an ancient Jain temple of the 11th or 12th century—One door-jamb of the temple and some Jain images are left at present.

Kohala : Two Jain temples known as *Sāsbaḥu-ki-mandir* erected sometime in the 16th or 17th century—Images of Mahāvīra, Vardhamāna and two other images of Pārśvanātha in one of the temples—The other temple used for worship.

Champur : A colossal figure of a Jain *Tīrthaṅkara*, a Digambara image.

Pandhara : Jain temple called *Tamboli-kā mandir*—Temple of Ādinātha—Both temples belong to the Digambaras—Another Jain temple dedicated to Ādinātha also belongs to the Digambaras.

Kethuli, or Ketholi : A Jain temple—The *mandapa* of this temple is a well-filled museum of Jain iconography—Figures of Mahāvīra and standing Digambara Jinas—In the sanctum are Jain images which belong to the Digambara sect—Image of Pārśvanātha, the presiding deity of the temple.

Kukdesvar : Temple of Pārśvanātha—Several modern Jain figures in the interior of the sanctum.

Jharda : Two images of female Jain deities under a tree inside the village.

Depalpur : A huge Jain temple, in the village of Vanadiya, built during the reign of the Khilji Sultans of Malwa—The image of Ādinātha, dedicated in V.E. 1548 (1492-93 A.D.) the principal figure in the temple.

Vaikheda : A mediæval Jain temple, now dedicated to the worship of Pārśvanātha—A stone door-frame belonging to a Jain temple—A figurine of a seated Jina—An inscription in characters of the 12th century A.D. recording the name of the merchant Rāmadeva, the illustrious Gaṇi of the Śrīmāla sect—Figure of a seated Jina in meditation on a throne.

Temple of Pataini Devi: The lintel bears three niches each containing the figure of a Jina—A mediæval image of a female deity with figures of Jinas.

ILLUSTRATIONS IN THE REPORT :

Plate No. 11.—Porch of Jain temple No. 2, Kohala.

Plate No. 12.—Door of Jain temple, No. 1, Kohala.

Plate No. 14.—Door of shrine, Bada Jain temple, Sandhara.

No. 15.—Bas-relief on lintels, Bada Jain temple, Sandhara.

No. 16.—Pillar, Tamboli's temple, Sandhara.

No. 17.—Jain temples nos. 1, 10, 11, Kethuli.

No. 18.—Gateway of Jain temple, No. 11, Kethuli.

No. 19.—Jain temple, Mori; Door of Jain temple, Mori.

No. 20.—Jain temple, Kukdesvara.

No. 22.—Jain colossus near Bhanpura.

No. 23.—Panel of Jain temple No. 1, Kethuli.

No. 24.—Door of Jain temple, Vaikheda; Jain temple, Vanedia.

No. 26.—Temple of Pataini Devi, Mohar.

135 (XXVIII)

Report, do, 1920-1921. Bombay, 1922.

P. 2, 116.—Discovery of Jain images during the excavation of the plinth of a house at Naroli, Bharatpur State.

P. 16-19. PHOTOGRAPHS :

No. 5187—Jain temple, Ghotan, Ahmednagar.

Nos. 5238-5239.—Jain temple converted into Hindu temple, Hal-lur, Bijapur.

Nos. 5245-5377.—Jain images, Bayana, Bharatpur.

Nos. 5432-5433.—Jain image lying on hill, Bijawara, Indore State.

P. 27. ACQUISITIONS: Rajputana Museum, Ajmer :—A pillar with four-seated Jain images on its four sides—A pedestal of Jain image.

P. 42.—INSPECTION REPORT: Iudus left bank division—Jain temple at Gori.

P. 47. WORKS PROPOSED :

No. 140.—Repairs to the old Jain temples, Deogaon, Belgaum.

No. 169.—Repairs to the Jain *basti*, Lakundi, Dharwar.

Pp. 65-123. EXPLORATION :

Ahmedabad : Pillars and carved stones, in the compound wall of the tomb of Malik Shaban at Rakhiyal, taken from some Jain or Hindu temples.

Ghotan : Temple of Bali, probably Jain, appropriated later on to the use of Hindu deities.

Sohagpur : Jain images in the Thakur's *gadhi*.

Bijawada : Ruins of a very large Jain temple, probably erected during the 10th or 11th century A.D. at Bandarpekhna hills—Its foundations dug up to provide materials for a new Śaiva temple—The ruins consists of slabs of stones and three Digambara images—Vijeśvara temple entirely built of stones obtained from the ruins of the Jain temple—Images of the Digambara sect built into the walls of the temple.

Rajor : The *garbhagriha* of an ancient temple containing a Jain image and an image of Viṣṇu or Sūrya.

Sundarsi : Temples containing many fragments of Śaiva and Jain images.

Bihar : Hindu or Jain materials used in the erection of a *maṣjid* during the reign of Sultan Mahmud I of Malwa in 844 A.H. (1440 A.D.

Kotra : Reference to a headless Jain image in the Gazetteer of Rajgadh.

Naroli ; Ten inscribed Jain images discovered, all dedicated on the same date V.S. 1193 (A.D. 1130).

Hallur : An old Jain temple, locally called "Melgudi", and worshipped as a Śaiva temple for sometime, probably built during the time when the Digambara Jains were inhabiting the place in about 11th century A.D.

Velapur : A Jain temple of Chalukya type, dedicated to Pārśva-nātha, in the centre of the village known as Sarkarwada.

ILLUSTRATIONS IN THE REPORT :

No. 8 (b) Jain temple, Hallur.

No. 28 (a) Jain colossus, Bijawad.

No. 33 (a) Jain image from Naroli.

136(I)

Annual Report of the Provincial Museum Committee, Lucknow, for the year ending 31st March, 1890.

Pp. 3-4. Excavations of the great Jain temples buried under the Kaṅkāli Tīlā at Mathura—Discovery to the east of the large Śvetāmbara temple, of a brick *stūpa*, and to the west, of another large temple belonging to the Digambara sect—Yielding of 80 images of Jain *Tīrthaṅkaras*—Reference to some inscriptions proving the correctness of the Jain tradition with respect to the early existence of six divisions of monks, not traced before—These inscriptions settle the antiquity of the doctrine allowing women to become ascetics, as recorded in the Śvetāmbara scriptures.

136 (II)

Report, do, for the year ending 31st March, 1891.

P. 4. The Jains of the Indo-Scythic period at Mathura used for their sculptures materials from an older temple—There was a Jain temple in Mathura before B. C. 150.

In Samvat 78 was set up a statue of *Tīrthaṅkara* Aranātha.

Reference to a donative inscription, dated Samvat 1080, proving that some ancient temples were used by the Jains during the greater part of the eleventh century.

136 (III)

Report, do, for the year ending 31st March, 1892.

P. 3. An erect Digambara statue of Jina Aranātha, found in one of the old disused stone quarries on the left of the road running beneath the Naubat-khānā, the first recorded instance of a Jain statue ever having been found at Fatehpur-Sikri and it is open to conjecture how an image belonging to this sect came there.

136 (IV)

Report, do, for the year ending 31st March, 1895.

P. 3. A beautiful sculptured image of Mahāvīranātha, the 24th *Tīrthaṅkara* of the Jains, dated Samvat 1238 or A.D. 1180.

136 (V)

Report, do, for the year ending 31st March, 1914.

P. 2. Three Jain figures—one representing Neminātha and the other Pārśvanātha; the third is of a standing nude Jina without a symbol.

136 (VI)

Report, do, for the year ending 31st March, 1915.

P. 3. Two statues in alabaster or black marble representing Suvidhinātha and Neminātha, the 9th and 22nd *Tīrthāṅkaras* of the Jains—Both standing nude and flanked by a *chowrie*-bearer—Their respective symbols of a crab and a conch-shell on the pedestals which bear short votive inscriptions in Sanskrit language and Devanāgarī characters according to which the images were consecrated in V.S. 1208 (A.D. 1151) on Thursday, the 5th day of the bright half of Āṣāḍha.

136 (VII)

Report, do, for the year ending 31st March, 1922. Allahabad, 1922.

P. 3. Reference to a brass statuette representing a Yakshi (?) of the Jain pantheon with a child on her left arm and seated in an easy posture over a standing lion.

Reference to a brass statuette of Pārśvanātha seated in meditation under the canopy of a seven-headed cobra. The date of its consecration is Samvat 1471 Śrāvaṇa.

137 (I)

Report of the Archaeological Survey to the Government of Madras, Bangalore, 21st May, 1891; No 210.

Pp. 1, 3. At village Jayankonḍacholapuram in the Udaiyārpalaiyām taluk of the Trichinopoly district, sketches of Jain images made as available at the village and notes taken of the traditional history—Two Jain images known as Ammanasvāmi (or, "naked God")—Vellālas once Jains, persecuted by Brāhmaṇas—Their escape from the hands of the latter in disguise as cowherds.

137 (II)

Report, do, dated Bangalore, 24th June, 1897, No. 103.

P. 1. Kistna district, *Guḍivāḍa* : Sketches made of the fine Jain image in the temple—A monolithic pillar with four Jain figures grouped around, and a triple umbrella over each.

P. 2. Coimbatore district, Erode *tāluq*, Vijayamangalam : A Jain temple in the village.

P. 3. A curious Jain column discovered at Bezwada.

P. 4. DRAWINGS :

No. 1285| Ceiling panels in a Jain temple, Vijayamangalam, Erode *tāluq*, Coimbatore district.

Pp. 5-6. Répalle *tāluq*, Buddhani and Peravali : Jain *dibba* in the villages.

137 (III)

Report, do, dated Bangalore, 10th May, 1892, No. 210.

P. 4. DRAWINGS :

No. 1328. Plan and two Jain images, Adipattalagar temple, Māgaral, Chingleput district.

137 (IV)

Report, do, dated Bangalore, 30th June, 1896, Nos. 757, 758.

P. 4. DRAWINGS :

No. 1383. Jain figure in the second *prākāra*, Kamakṣiamman temple, Conjeeveram.

No. 1394. Jain figure on the road to Great Conjeeveram, Ekambrēśvara-svāmi temple, Conjeeveram.

137 (V)

Report, do, dated Bangalore, 23rd June, 1898, No. 140.

P. 2. Tinnevelley district, Kallugumalai, with rock-cuttings on the hill.

137 (VI)

Report do, dated Bangalore, 1st July, 1899, No. 171.

Extensive Jain sculptures.

P. 4. DRAWINGS :

Nos. 1406-1410. Jain images on the hill at Kallugumalai, Tinnevelley district.

137 (VII)

Report, do, Bangalore, 29th June, 1900, No. 271.

P. 6. DRAWINGS :

Nos. 364-371. As under Drawings in No. 137 (VI).

137 (VII) a

Report, do, Bangalore, 29th June, 1901, No. 258.

P. 9. PHOTOGRAPHS :

No. 374. Rock-cut Jain image on the top of the hill at Kallugumalai, Tinnevelley district.

137(VII) b

Report, do, Bangalore, 28th June, 1902, No. 215.

P. 3. Jain temple at Anjanageri is a noteworthy specimen—Contains a long inscription and some carved Jain sculptures.

P. 4. A stone built Jain temple of Śāntināthasvāmi with a front maṇḍapam of four pillars—Description of the temple and its architecture—The principal image with attending Yakṣi and Yakṣini—An inscription dated A.D. 1544.

P. 15. NOTES ON SURVEY :

1. Field no. 306.—A temple of Jain style completely destroyed.
2. Field no. 413.—A temple in Jain style with thick massive pillars and gopuram.

P. 38. Basadi or Basti—A Jain temple.

137 (VIII)

Annual Report of the Archaeological Survey of Madras and Coorg, 1902-03. Madras, 1903.

P. 4. Jain image from Vellur.

137(IX)

Report, do, Madras and Coorg, 1903-04. Madras, 1904.

P. 9. Jain temples, 14th Century :

Gangatti temple, near Kamalapur.

Group of six Jain temples south of Śrī Pampāpathi temple.

Jain temple, Danavulapad, Proddatur, Cuddapah district.

Pp. 26-30. Cuddapah district, Jammalamadugu *tāluk*—Discovery of important Jain statues at Danavulapad on the bank of the Penner river 5 miles below Jammalamadugu.

ILLUSTRATIONS IN THE REPORT :

(1) Colossal statue of *Tīrthaṅkara* in the shrine of the buried Jain temple, (2) Danavulapad—Ground plan of the buried Jain temple, Danavulapad.

P. 36. Jain temple with some fine old brass images at Pennukonda, Anantapur dist.

Pp. 38-40. Cuddapah district, Proddatur *tāluk*. Antiquities of Chilamkur—The two temples at the place seem to be survivals of the Jain period.

P. 52. South Arcot district, Tindivanam *tāluk*. Twenty-four Jain figures carved on a hill called "Tirunathar Kunru", near Ginjee.

P. 57. Trichinopoly district, Trichinopoly *tāluk*. Temple at Tiruppallathurai—Two Jain statues buried waist deep, near Pattavaithalai.

P. 58. Trichinopoly district, Perambalur *tāluk*. The square tank at Valikandapuram has a Jain or Buddhist appearance.

P. 82. Two underground large Jain images near Pattavaithalai.

P. 91-92. MONUMENTS SELECTED FOR CONSERVATION.

Cuddapah district, Siddhavattum *tāluk*. The old temple of Siddheśvaraśvāmi at Joṭhi.

P. 94. PHOTO :

No. 602. A Jain image, Danavulapad.

137 (X)

Report, do, Madras and Coorg, 1904-05. Madras, 1905.
CONSERVATION ;

P. 3-4. North Arcot district. The Jain cave temple—Malabar district. The Jain temple at Palghat.

P. 15. Ganagitti Jain temple.

P. 17. Jain temples at Hampi.

Pp. 20-21. Notice of the existence of a Jain temple near Palghat.

Pp. 37-38. Cuddapah district. Extent of remains of an old Jain temple discovered at Danavulapad.

P. 47. MONUMENTS SELECTED FOR CONSERVATION :

No. 2.—The Jain temple at Danavulapad, Cuddapah district.

No. 33.—The Jain temple at Guruvayankeri, South Canara district.

P. 48. ADDITIONAL LIST OF CONSERVATIONS :

No. 52.—The Jain images at Arappakkam, Chingleput district.

No. 67.—The Jain figures in the rock at Ginjee, South Arcot district.

No. 68.—The Jain temple at Chittamur, South Arcot district.

Pp. 51-55. PHOTOS :

No. 686.—South-East view of Ganagitti Jain temple, Hampi, Bellary district.

No. 687.—North-west view of Ganagitti Jain temple, Hampi, Bellary District.

No. 688.—South-east view of *dīpastambham*, Hampi, Bellary District.

Nos. 690-92.—East, South-west and North-west views of Jain temple at Hemakutam, Bellary district.

Nos. 734-5.—South east view of Buried Jain temple, Danavulapad, Cuddapah Dist.

No. 736.—Inscriptions at Buried Jain temple, Cuddapah district.

No. 737.—Ornamented sculptures Pani Vattam, Buried Jain temple, Cuddapah dist.

No. 738.—Hanuman, Buried Jain temple, Cuddapah district.

No. 739.—Sculptures in front of main shrine, Buried Jain temple, Cuddapah district.

Nos. 741-2.—Views of two sculptured stones in front of Buried Jain temple, Cuddapah district.

No. 743.—Portion of a figure, Buried Jain temple, Cuddapah district.

No. 744.—Sitting posture of a lion, do.

No. 745.—Portion of a Jain *Tirthaṅkara*, Buried Jain temple Cuddapah dist.

No. 746.—Sculptured base, Buried Jain temple, Cuddapah district.

Nos. 747 750.—Inscriptions at the Buried Jain temple, Cuddapah dist.

Nos. 751-752.—Sculptured pedestal at the Buried Jain temple, Cuddapah District.

No. 811.—Ancient tombs of Jain priests in the burial ground at Mudbidri, Mangalore, South Canara District.

Nos. 812-814.—South-east view of Hosabasti, Chandranātha Deva Jain temple, do.

137 (XI)

Annual Progress Report of the Archæological Survey, Southern Circle, 1905-06. Madras, 1906

P. 3. Excavation of the buried Jain shrines at Danavulapad.

CONSERVATION :

P. 9. The Jain temple at Vijayamangalam, Erode *tāluk*, Coimbatore district.

P. 10. The Jain sculptures and inscriptions at Vallimalai, Chittoor *tāluk*, North Arcot district—The Jain *basti*, sculptures in the Raja's palace and tombs of the Jain priests, Mudbidri, Mangalore *tāluk*, South Canara district—A Jain statue known as Gumteśvara Dev, and the Jain *basti* known as Chaturmukha, Karakal, Udipi *tāluk*, South Canara district.

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Report, do, 1906-07. Madras, 1907.

CONSERVATION :

Pp. 19-20. Jain temple, Sultan's Battery, Wynud *tāluk*, Malabar district—The old Jain *basti*, sculptures in the Raja's palace, tombs of Jain priests, and the great *stambha* Halcangadi, Mudbidri, Mangalore *tāluk*, South Canara district—A Jain temple at Karakal, Udipi *tāluk*, South Canara district,

137 (XIII)

Report, do, 1907-08. Madras, 1908.

Pp. 10-17. *Ganagitti* Jain temples—Jain temples on the rock above the Hampi village—The Jain temples at Danavulapad—The Jain temple at Vijayamangalam—The Jain temples at Sultan's Battery.

P. 28. CONDITION OF MONUMENTS :

No. 151. Group of Jain figures at Kalugumalai, Sankaranayinar Koyel, Tinnevelly district.

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Report, do, 1908-09. Madras, 1909.

Pp. 10-11, Jain residence at Rāmatirtham near Vizianagram—Existence of Jain remains on the hills Budhikonda and Durgakonda—Jain images on the hill Gurubaktakonda.

P. 15. Bellary district. Vijayanagar—Groups of six Jain temples on rock south of Sri Pampapati temple.

Ganigitti Jain temple near Kamalapur.

P. 17. Cuddapah dist. Danavulapad—Jain temple.

Coimbatore dist. Erode *tāluk*, Vijayamangalam—Jain temple.

P. 18. South Canara district.

Mangalore *tāluk*, Mudakodu, the Jain *basti*.

Tombs of Jain priests.

Venur, a Jain figure.

Udipi *tāluk*, Karkal, a Jain statue known as Gumteśvaradeo.

A Jain temple known as Chaturmukha *basti*.

Uppinangadi *tāluk*, Guruvayankerri, the Jain temple and stambha.

Malabar district. Wynaad *tāluk*, Sultan's Battery, Jain temple.

P. 20. Trichinopoly district. Jayankondacholapuram, the Jain statues,

Pp. 26-33. CONDITIONS OF MONUMENTS :

No. 100.—Jain temple at Vijayamangalam, Erode, Coimbatore distt.

No. 110.—Jain sculpture & inscription in the hill, Vallimalai, Chitor, North Arcot district.

No. 141.—(1) The old Jain *bastis*. (2) Sculptured wooden pillars in the Rājāh's palace, Kṛṣṇagiri, Mangalore, South Canara district.

No. 143.—A Jain figure at Venur, Mangalore, South Canara dist.

No. 144.—Jain statue Gumteśvaradev at Karkal, Udipi, South Canara district.

No. 147.—Jain temple and *stambha* at Guruvayankerri, Uppanangudi, South Canara district.

No. 194.—Jain temple at Tirupaddikunram, Conjeeveram, Chingleput district.

No. 281.—Jain cave at Yanamalai, Madras, Madura district

No. 308.—Jain statues at Gangaikondacholapuram, Udaiyarpalaiyan, Trichinopoly district.

No. 313.—Jain ruins at Mahadanapuram, Kulittalai, Trichinopoly district.

No. 336.—Group of Jain figures at Kalugumalai, Ottapidaram, Tinnevelly district.

P. 39. PHOTOS :

No. 1927.—View of the ruined brick shrine of the top of the Bodikonda, Rāmatīrtham, Vizagapatam.

No. 1930.—View of the natural cave and two Jain statues lying side by side, Rāmatīrtham, Vizagapatam.

P. 42.

No. 2009.—View of sculptured panel of seated image from a *Kalungula*, Pathalapati Trichinopoly.

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Report, do, 1909-10. Madras, 1910.

P. 5. Jain temples above the Hampi village, Bellary district.

P. 6. Jain temple on a hill on the north of the Cheppagiri village, Bellary district.

P. 19. Trichinopoly district. Virapaṭi Jain image in a field at Annavasal on the left side of the road from Trichinopoly to Pudukkottai—Vellanur Jain image in a field on the right side of the road.

Madura district. Yanamalai Narasimhasvami temple, Jain sculptures.

P. 21. Vizagapatam district, Rāmatīrtham monastery. A Jain image and several carved stones—Supposed occupation of the site by an extensive colony of Jains.

P. 38. CONSERVATION :

No. 10.—Jain temple opposite Sita Saravar. Hampi, Vijayanagar, Hospet *tāluk*, Bellary district.

No. 23.—Repairs to Jain temple, Danavulapad, Jammalamandugu *tāluk*, Cuddapah district.

P. 42.—Repairs to Jain statue, Jayankondacholapuram, Udaiyarpalaiyam, Trichinopoly.

CONSERVATION :

Pp. 47 48.—Jain temple, 14th century.

No. 55.—Group of seven Jain temples on rock south of Sri-pampāpathi temple, Vizianagar, Hospet *tāluk*, Bellary district.

No. 56. Ganigitti Jain temple near Kamalapur, Vizianagar, Hospet *tāluk*, Bellary district.

CONDITION OF ANCIENT MONUMENTS :

P. 57. No. 8.—Jain temple, Danavulapad, Jammalamadugu *tāluk*, Cuddapah district.

P. 61. No. 3.—Jain temple, Vijayamangalam, Erode *tāluk*, Coimbatore district.

P. 64. No. 1.—Jain temples :—(1) The old Jain *bastis*, (2) Sculptured wooden pillars in Rajah's palace, (3) Tombs of Jain priests, Mudbidri, Mangalore *tāluk*, South Canara district.

P. 66. No. 38.—A Jain figure, Venor, Bangalore *tāluk*, South Canara district.

No. 39.—State of Gumteśvaradev, Karkala, Udipi *tāluk*, South Canara district.

No. 40.—Chaturmukha *basti*, Karkal, Udipi *tāluk*, South Canara district.

No. 42.—Jain temple and stambha, Guruvayankeri, Uppinangadi *tāluk*, South Canara district.

No. 45.—Jain temple, Sultan's Battery, Wynud *tāluk*, Malabar district.

P. 67. No. 9.—Jain sculptures and inscriptions, Vallimalai, Chittoore, North Arcot district.

P. 74. No. 59.—Jain temple, Tirupaddikunram, Conjeveram *tāluk*, Chingleput district.

P. 88. No. 89.—Jain statues, Jayankondacholapuram, Udaiyarpalaiyam, Trichinopoly district.

P. 89.—Jain ruins, Mahadhanapuram, Kutillalai *tāluk*, Trichinopoly district.

P. 93. No. 1.—Jain cave etc., Yanamalai, Madura.

P. 98. No. 15.—Rock-cut temple on the hill group of jain figures, Kalugu-Chelamuthu temple, Kalugumalai, Ottapidaram, Tinnevelley district.

Pp. 101-111. PHOTOS.

No.	Description.	Village.	District.	Age
2054	Seated Jain image, Gurubhaktakonda	Ramtirtham.	Vizagapatam.	Jain
2056	Three sculptured panels, Bodhikonda.	Do.	Do.	Hindu & Jain
2058	Standing Jain image, Durgakonda.	Do.	Do.	Jain
2083	Standing Jain image, Gurubhaktakonda.	Do.	Do.	Do.
2084	Seated Jain image, Gurubhaktakonda.	Do.	Do.	Do.
2085-6	Seated Jain images, Bodhikonda	Do.	Do.	Do.
2088	Standing Jain image from Durgakonda.	Do.	Do.	Do.
2089	Seated Jain image from Durgakonda.	Do.	Do.	Do.
2090	Standing Jain image from Durgakonda.	Do.	Do.	Do.

2109	Varthamānasvāmi temple (south-east view)	Tirupati- Chingle-kunram.	put.	Do.
2110	Do. (south view)	Do.	Do.	Do.
2111-2	Thriloganāthasvāmi temple (north-east and east view)	Do.	Do.	Do.
2131	Jain image in a garden	Annavaśāl.	Padukkotai State.	Do.
2132	Jain image in a field	Vellalore	Trichinopoly.	Do.
2153-4	Jain temple (north-east and east view)	Ratnagiri	Aanantapur	Do.
2155	Jain figure	Do.	Do.	Do.
2161	Image of Pārśvanāthasvāmi	Do.	Do.	Do.
2162	Image of Padmavati Amman	Do.	Do.	Do.
2198	Jain image	Lepakshi	Anantapur.	Ancient Hindu.
2244	Jain temple	Cheppagiri	Bellary.	Dravidian.

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Report, do, 1910-11. Madras, 1911.

P. 2. Sultan's Battery, Wynaad—Once occupied by the Jains.

P. 3. Kaveripatnam—Once a seat of the Jains.

P. 14. The Durga Konda—Remains at the place originally Buddhist, subsequently occupied by the Jains—Existence of several Jain slab images.

P. 29. Jain temple, Vijayamangalam—Has special 'carvings and shows semblance in every respect to Hindu shrines.

Pp. 30-31. Jain images from the Jain temple at Sultan's Battery brought down to Calicut—Traditionally the images were smashed by Tippu Sultan, and after his departure the priests collected the fragments and buried them.

P. 32. The Jain temple of Chandranātha svāmi, Palghat, built by Doddapayappa Bhattar, has figures of Jain *Tīrthaṅkaras*—A finely carved Jain seated image near the temple.

P. 41. Fort Gingee—Rock-sculptures of twenty-four Jain *Tīrthaṅkaras*.

P. 44. Brahmapuriśvara temple, Shiyali—Sambandhar and decline of Jainism.

CONSERVATION :

P. 80. No. 114.—Jain temple, Chippagiri, Alur *tāluk*, Bellary dist.

No. 118.—Jain temple, Vijayamangalam, Erode *tāluk*, Coimbatore district.

P. 82. No. 127.—Ancient Jain temple, Palghat, Palghat *tāluk*, Malabar district.

P. 84. No. 154.—Jain sculptures and inscriptions, Vallimalai, Chittoor district.

No. 158.—Jain rock-cut caves, etc., Tirumalai, Polur *tāluk*, North Arcot district.

P. 86. No. 185.—Old Jain *basti*, etc., Mudbidri, Mangalore *tāluk*, South Canara district.

No. 186.—Jain statue and three *bastis*, Venur, Mangalore *tāluk*, South Canara district.

No. 187.—Gumteśvara Devi, Karkal, Udipi *tāluk*, South Canara district.

No. 188.—Chandramukha *basti*, Karkal, Udipi *tāluk*, South Canara district.

No. 190.—Jain temple, Guruvayankeri, Uppinangadi *tāluk*, South Canara district.

P. 94. No. 239.—Jain images, Arapakam, Chingleput *tāluk*, Chingleput district.

P. 96. No. 264.—Jain temple, Triparatikunram, Conjeeveram *tāluk*, Chingleput district.

P. 102. No. 299.—Jain image in Annavasal, Virupatty, Trichinopoly *tāluk*, Trichinopoly district.

No. 300.—Jain image, Vellanoor, Trichinopoly *tāluk*, Trichinopoly district.

No. 306.—Jain statues, Jayankonḍasholapuram, Udaiyārpālayam *tāluk*, Trichinopoly district.

P. 106. No. 329.—Jain cave inscriptions, Yanamalai, Madura *tāluk*, Madura district.

P. 108. No. 349.—Jain sculpture, Kuppulanatham, Tirumangalam *tāluk*, Madura district.

P. 118. No. 416.—Jain temple, south of Pampapathi temple, Hampi, Hospet *tāluk*, Bellary district.

PHOTOS :

No.	Description.	Village	District.	Age.
P. 120	2275 Jain images	Sultan's Battery	Malabar	Jain
	2276-7 Jain figures	Do.	Do.	Do.
	2279 Jain temple	Palghat	Do.	Do.
	2280 Images & Naga stones in the Jain temple	Do.	Do.	Do.
P. 123	2340 23 <i>Tirthankaras</i> at Tiru- nathankannu	Gingee	South Arcot	Do.

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Report, do, 1911-12. Madras, 1912.

P. 6. Periapatnam—Discovery of Jain sculptures buried in certain parts of the place.

Bezwada Museum—Jain sculptures in the compound of the building.

P. 31. CONSERVATION :

Jain statues Jayangondasholapuram, Udayarpalayam *tāluk*.

P. 49. PHOTO :

No. 2820.—Rock-cut Jain sculptures in the Fort, Rayadrug, Bellary district.

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Report, do, 1912-13. Madras, 1913.

P. 7. PHOTOGRAPHIC NEGATIVES :

No.	Jain Art and Architecture.
C-1	A group of Jain temples, Hampi, Bellary dist.
C-2	A Jain image (sitting posture), Villivakkam, Chingleput dist.
C-3	A Jain image Do Bezwada Museum, Kistna dist.
C-4	Rock-cut Jain sculptures in the fort, Rayadrug, Bellary dist.
C-5	Stone pillars with sculptures on all four sides, Bezwada, Kistna dist.

- C-6 Fragments of Jain images discovered near the Sultan's Battery, Wynaad, Malabar dist.
- C-7 Foot & armless Jain figure discovered near the Sultan's Battery, Wynaad, Malabar dist.
- C-8 Another view of Jain figure discovered near the Sultan's Battery, Wynaad, Malabar dist.
- C-9 South-east view of the Jain temple, Palghat, Malabar dist.
- C-10 Images & Naga stones in the Jain temple, Palghat, Malabar dist.
- G-11 The 24 *Tirthankaras* near the Fort, Gingee, South Arcot dist.

CONSERVATION :

P. 29. No. 38.—Jain temples south of Pampapathi temple, Hampi, Hospet *tāluk*, Bellary district.

P. 42. Bellary district, Rayadrug taluk.

Rayadrug—Jain antiquities, known locally as “Rosa Siddha's hermitage”.

P. 46. Bellary district, Hospet *tāluk*. Ganagitti temple, a Jain structure.

P. 52. ANCIENT MONUMENTS :

1. Group of small Jain temples, south of Pampapati temple.

25. Jain temple on hill side.

P. 58. Anantapur district, Kalyandrug *tāluk*.

Kambaduru—Two deserted Jain temples and a variety of objects having Jain influence.

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Report, do, 1913-14. Madras, 1914.

New monuments included in the standard list of ancient monuments.

P. 4-6.

Group of small Jain temples, South of Pampāpati temple at Hampi, Hospet, Bellary dist.

Jain temple on hill side at Hampi, Hospet, Bellary dist.

Twenty-four Jain figures, etc., at Sirukadambur, Gingee, South Arcot dist.

Jain statues, etc., at Mettuppatti, Nilakottai, Madura dist.

Jain statues, etc., at Kolikkudi, Madura, Madura dist.

Jain statues, etc., at Kilvalavu, Melur, Madura dist.

Jain sculptures, etc., at Uttamapalayam, Périakulam, Madura dist.

MONUMENTS DELETED FROM THE LIST OF ANCIENT MONUMENTS.

P. 8. Jain temple, Chippagiri, Alur, Bellary.

P. 11-13. PHOTO NEGATIVES :

C. 34. Different views of Chandranātha, Nemiśvara, Chaturmukha Sānteśvara, Gummateśvara & Jain temples, etc., at Mudabidri, Karkal, Venur, Guruvayankeri, South Canara dist.

1. 28. Landscape view from near Gummateśvara Jain temple, Venur, South Canara.

CONSERVATION :

Pp. 28, 33. No. 80—Jain temple, Vijaimangalam, Erode tāluk, Coimbatore dist.

P. 39-41. South Canara district :

Mudabidri : Great Chandranātha temple, old Jain tombs, and the Choutar's palace.

Karkal : Colossal Jain statue known locally as Gumṭa Rāj, Chaturmukha temple and the Great *stambha* at *Hateangadi*.

Venur : Statue of Gommaṭeśvara or Gumṭa Rāya, and Santeśvara temple.

Guruvayankeri : Two Jain temples dedicated to Santiśvara and Chandranātha and a Jain *mānastambha*.

Mangalore : Mangala Devi temple, built in a style peculiar to both Jain and Hindu temples on the West coast.

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Report, do, 1914-15. Madras, 1915.

P. 2. TREASURE TROVE :

No. 8. A stone Jain image, etc., Molagavalli, Alur tāluk, Bellary district.

P. 6. Jain antiquities discovered in the Ramnad and Madura districts.

P. 8. PHOTO NEGATIVE :

No. C. 97.—Stone image of a Jain saint, Hulibidu, Bellary district.

ARCHÆOLOGICAL WORKS PROPOSED TO BE

UNDERTAKEN :

Pp. 14-15.

No. 43.—Jain temple, Vijayamangalam, Coimbatore district.

No. 66.—Jain temple, Tirumalai, North Arcot district.

Pp. 22-24. CONSERVATION :

No. 57.—Jain temple on Hemakutam rock, Tambrahalli, Hospet *tāluk*, Bellary district.

No. 65.—Jain temple, Sultan's Battery, Wynaad *tāluk*, Malabar district.

No. 68.—Tombs of the Jain priests, Mudabidri, Karkal *tāluk*, South Canara district.

No. 69.—Gumtarāya statue, Karkal *tāluk*, South Canara district.

No. 71.—Jain temple, Vijayamangalam, Erode *tāluk*, Coimbatore district.

P. 37.—Worship of snakes among the Jains of Southern India—Group of Naga-kals found in Jain temples in South Canara—Custom of offering snake stones among the Jains in South Canara.

No. 80. Jain temple, Vijiamangalam, Erode *tāluk*, Coimbatore district.

No. 146. Jain temple, Tirumalai, Polur *tāluk*, North Arcot dist.

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Report, do, 1916-17. Madras, 1917.

P. 6. PHOTO NEGATIVES :

No. C. 98.—Jain temple on a rock near the river, Hampi, Bellary dist.

No. C. 99.—Ganagitti Jain temple, Hampi, Bellary district.

No. C. 100.—Jain figures in the village, Vengunram, North Arcot dist.

No. C. 101.— Do. Do.

No. C. 102.— Do. Do.

No. C. 103.—Boulder with Jain figures, Tirrakkol, Do.

P. 31. Barabar shrines hewn during Asoka's reign either by the Jains or Buddhists,

P. 37-38. Antiquities in Coorg. Jain temples discovered at Mulur—Three stone built Jain temples at Mulur in Nanjarajpatna.

ARCHÆOLOGICAL WORKS PROPOSED TO BE
UNDERTAKEN :

Pp. 9-10.

No. 32.—Ganigitti Jain temple, Hampi, Bellary district.

No. 33.—Jain temple south of Pampapathi temple, Hampi, Bellary dist.

No. 36.—Jain temples, Danavulapad, Cuddapah district.

No. 40.—Jain temple, Sultan's Battery, Malabar dist.

No. 78.—Jain rock-cut caves, etc., Tirumalai, North Arcot district.

Pp. 14, 17. CONSERVATION :

No. 38.—Jain temple No. 3 on Hemakutam rock, Hampi, Hospet *tāluq*, Bellary district.

No. 69.—Jain temple, Sultan's Battery, Wynaad *tāluq*, Malabar dist.

137 (XXII)

Report, do, 1917-18. Madras, 1918.

P. 6. PHOTO NEGATIVES :

Jain art and architecture.

P. 5. Photographs of interesting Jain antiquities at Suai.

No. C. 104.—Jain figure, Tenkarai, Tinnevely district.

No. C. 105.—Jain stone image, Danavulupad, Cuddapah district.

P. 10—ARCHÆOLOGICAL WORKS PROPOSED TO BE
UNDERTAKEN.

Vide No. 137 (xxi) above, under

WORKS PROPOSED No. 36 and CONSERVATION No. 69

No. 33. Remains of buried Jain temple, Danavulupad, Cuddapah dist.

No. 43. Jain temple, Sultan's Battery, Malabar dist.

Pp. 14-16, 18. CONSERVATION :

Vide No. 137 (XXI) above, under WORKS PROPOSED and
CONSERVATION.

No. 32 —Ganagitti Jain temple, Hampi, Hospet *tāluq*, Bellary dist.

No. 33 —Jain temple on Hemakutam rock, Do. Do.

No. 48 —Buried Jain temple, Danavulapad, Jammalamadugu, Cuddapah,

- No. 53 —Jain temple, Sultan's Battery, Wynaad *tāluq*, Malabar dist.
 No. 104—Jain rock-cut caves, etc., Tirumalai, Polur *tāluk*, North Arcot district.

P. 23. Jains executed by Sāntaliṅga (15th century).

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Report, do, 1918-19. Madras, 1919.

P. 7. PHOTO-NEGATIVES :

Jain art and architecture.

- No. C. 106—Jain figure at the second entrance of the Śiva temple, Tiruvalanjuli, Tanjore district.
 No. C. 107—Rock carvings of twelve Jain saints, Sirukadambur, South Arcot district.

P. 10-11. ARCHÆOLOGICAL WORKS PROPOSED TO BE UNDERTAKEN

Vide 137 (xxi), under WORKS PROPOSED and
 CONSERVATION Nos. 38 & 69.

- No. 53 —Jain temples at Hemakutam hill, Hampi, Bellary district.
 No. 57 —Jain temple, Mettupudur, Coimbatore district.
 No. 62 —Jain temple, Sultan's Battery, Malabar district.
 No. 100—Jain images, Tirakkol, North Arcot district.

Pp. 15, 18. CONSERVATION :

Vide 137 (xxi) under WORKS PROPOSED Nos. 36, 40 & 78.

- No. 49—Jain temple, Danavulapad, Jammalamadugu *tāluq*, Cuddaph district.

No. 57—Jain temple, Sultan's Battery, Wynaad *tāluq*, Malabar dist.

No. 102—Jain temple, Tirumalai, Polur *tāluq*, North Arcot district.

P. 20. Pallavas, either foreigners, or became Jains or Buddhists.

P. 21. Indian builders or sculptors of the 7th century or thereabouts engaged exclusively in erecting Jain and Buddhist monuments.

P. 23. The Pallava king Mahendravarman I, first a Jain, afterwards Śaiva under the influence of Appar or Tirunāvukkaraiyar.

P. 24. Jainism and Buddhism flourished side by side in the 7th century A.D.—Some of the Pallava kings either Jains or Buddhists.

P. 25. Destruction of the Jain monastery at Pātaliputtiram, a seat of Jain learning in South Arcot district, by Mahendravarman I—Erection of a Śiva temple on the spot—As a Jain he is also said to have persecuted the Śaivas and the Saint Appar in particular—Hiuen Tsiang's statement showing that the Buddhists, Nirgranthas (Digambara Jains), etc., escaped persecution.

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Report, do, 1919-20. Madras, 1920.

P. 4. New monument. Jain temple with inscriptions, etc., Hampi ruins, Hospet tāluq.

P. 7. PHOTO-NEGATIVES :

Jain art and architecture.

No. C-108—Main entrance of the Jain temple, Mettupudur, Coimbatore district.

No. C-109—General view of the Jain temple, Mettupudur, Coimbatore dist.

No. C-110—Broken Jain image in the compound of the Bhimeśvara temple, Draksarama, Godāvari district.

P. 11. ARCHÆOLOGICAL WORKS TO BE UNDERTAKEN.

No. 35—Ganagitti Jain temple, Hampi, Bellary district.

No. 52—Jain temple on hill side close to Viṣṇu temple, Hampi, Bellary district.

Pp. 16, 18, 19, 20, 22. CONSERVATION :

Vide 137 (xxi) under Conservation, Nos. 38, 69.

No. 31—Jain temple near the elephant stables at Hampi, Hospet, Bellary dist.

No. 44—Group of Jain temples on Hemakutam hill at Hampi, Hospet, Bellary dist.

No. 63—Jain temple at Danavulapad, Jammalamadugu, Cuddapah dist.

No. 73—Jain temple at Sultan's Battery, Wynaad, Malabar district.

No. 82—Jain temple at Mettupudur, Erode, Coimbatore dist.

No. 122—Jain images in the Jain temple at Tirrakol, Wandiwash, North Arcot dist.

P. 33. Hampi ruins. A ruined Jain temple containing inscriptions in a field at the back of the elephant stables.

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Report, do, 1920-21. Madras, 1921.

P. 5. PHOTO-NEGATIVES :

Jain art and architecture.

No. C. 111—Kathale (Jain) temple, Barkur, South Kanara district.

No. C. 112—Chandraprabha *Tīrthaṅkara*, Tiruparatikunram, Chingleput district.

No. C. 113—Trilokanatha Jain temple, Tiruparatikunram, Chingleput district.

No. C. 114—Jain image of Trilokanātha temple, Tiruparatikunram, Chingleput district.

Pp. 9-11. CONSERVATION WORKS PROPOSED :

No. 73—Jain temple at Sultan's Battery, Wynaad, Malabar district.

No. 87—Seventeen Jain tombs, Mudabidri, S. Kanara district.

No. 88—Jain statue of Gummateśvara, Karkal, S. Kanara district.

No. 114—Jain image in Annavasal, Virappati, Trichinopoly district.

No. 132—Jain temple, Tirumalai, North Arcot district.

No. 149—Three Jain temples, Mallur, Coorg district.

Pp. 14-19. CONSERVATION WORKS DONE :

No. 28—Jain temples on the Hemakutam hill at Hampi, Hospet, Bellary district.

No. 40—Ganigitti Jain temple at Hampi, Hospet, Bellary district

No. 44—Jain temple on hill side, close to Viṣṇu temple at Hampi, Hospet, Bellary district.

No. 66—Jain temple at Mettupudur, Erode, Coimbatore district.

No. 71—Jain temple at Sultan's Battery, Wynaad, Malabar district.

No. 80—Great Chandranātha temple at Mudabidri, Uppinangadi, S. Kanara district.

No. 81—Two Jain temples, Śānteśvara & Chandranātha at Guruvayan-keri, Uppinangadi, S. Kanara district.

Pp. 25-26. Bārākūr. Ruined Jain monuments in the village—Members of the Humcha family were Jains—Conversion from Jainism to Brahmanism of the Hoysala King Viṣṇuvarḍhana—Jains extirpated throughout the province of Bārākūr in about 1608—No Jains living

there now—Three small groups of Jain monuments, the best of these known as the Kathale Basti.

138 (I)

Progress Report of the Archaeological Survey, North-Western Provinces and Oudh circle. 1892-3. Roorkee, 1893.

Pp. 11-12. Marwar State :

At Pālī, the city of Marwar, a vast Jain temple known as Nau-lakha—The temple was built by Alhana Deva in Samvat 1218. It has cloisters containing small images of the *Tirthaṅkaras*.

Nadola : Handsome Jain temple dedicated to Mahāvīranātha—At Jhālōr close to Sūrajpole, South of Jodhpur, are the remains of a temple of Pārśvanātha with an inscription of Chandragupta, dated Samvat 80.

Pp. 12-14. Sirohi State.

Mount Abu. Ancient Jain temples—Within the Achalgarh fort are two Jain temples, one dedicated to Vṛṣabhanātha and the other to Pārśvanātha.

Dailwārā : Jain temples at or near Dailwārā—Temples erected in honour of Vṛṣabhanātha and Neminātha—The former built by Vimala Sāh, a Jain merchant of Anahilvād, in Sam. 1088 (A.D. 1032), the latter built by the two brothers Vastupāla and Tejapāla in Samvat 1287 (A.D. 1231).

Ajārī : Ruins of beautifully carved Mahāvīranātha temple, with an inscription of Sam. 1185.

Pp. 14-21. Mewār State.

Udaypur : The temple built by Rānā Jagat Singh II in A.D. 1734 preserves all the main characteristics of the ancient Jain temples of Mewār.

Ahar : A beautiful Jain temple erected under the auspices of Mīrā Bāi—Another Jain temple containing interesting series of shrines—A fine Digambara statue bearing date Samvat 1037 (A.D. 974).

Temple villages of Nagda and Eklingaji : Two temples at Nagda called Sās-bahu rank first as specimens of Jain architecture.

Kotragarh : Group of handsome Jain temples.

Hill fort of Kamalmere, or Komalgarh: Two ancient Jain temples.

Sādri Pass: The Rāmpura Jain temples—Temple of Pārśvanātha erected in A.D. 1440, in the reign of Rāṇā Kumbhakarṇa—Smaller temple containing a colossal statue of Pārśvanātha, the image of Pārśvanātha in each of its 86 *śikhara*s—Underneath this larger temple are vaults having ancient statues of Pārśvanātha and collection of old Jain mss.

Rakhabdeo: Famous for beautifully sculptured Rīṣabhaṇātha temples, built in A.D. 1375—Sculptures of Hindu gods worshipping the *Tīrthaṅkaras* in the sanctum of the chief temple.

Chitorgarh: A richly carved Jain temple built during the reign of Rāṇā Kumbhakarṇa—Elaborately carved Jain temples of the 12th century A.D. called *satāis deoriān*, or “27 shrines”—Cave above the *gaumukha* tank apparently used as a Jain hermitage; it contains several Jain Prakrit inscriptions of the 14th century A.D.

Bijolia: A group of a few handsome Jain temples—The largest one, dedicated to Pārśvanātha, contains an inscription of Sam. 1232, recording a list of the spiritual heads in the line of Kundakunda Āchārya in the *Balātkāragana*, the *Sarasvatī gachchha*, and the Mūla-saṅgha of the Digambaras—An inscription recording erection of the temple of Pārśvanātha in Sam. 1226, during the reign of Someśvara—Another inscription giving a list of the spiritual heads of the *Khara-tara gachchha*.

Pp. 21-28. Dhār State.

Dhār or Dhārā: Musalman buildings erected out of the wrecks of some Jain temples of the 12th cent. A.D.—Colonnade of very fine Jain pillars in the quadrangle of Kamal-ud-din's Dargah built in A.H. 861—Jain columns in the Jami or Lat Masjid erected in A.H. 807—The Dargah of Abdul Shah Chaugal, built in A.H. 859, the transformation of a Jain temple of the 12th cent.

Hill fort of Mandu: Spoils of ancient Jain temple used in a colonnade to the west of Jami *masjid*—*Masjid* constructed by Hosang Shah Ghorī, in A.H. 808, out of the materials of an ancient Jain temple—Juma *masjid*, built by Hoshang Shah in A.H. 835 from the wrecks of a magnificent Jain temple.

138 (II)

Report, do, 1893-4. Roorkee, 1894.

P. 29. List of ancient buildings, Lalitpur dist. Jain temples at Deogarh, Madanpur, Dudali.

138 (HI)

Report, do, 1895-6. Roorkee, 1896.

Pp. 1-2. EXCAVATIONS at Mathura, Kankali Tila :

Ornamental slabs belonging to very ancient Jain stupa—15 inscribed bases of *Tirthaṅkaras*—Documents containing a number of names of Jain monks—A dated inscription (Sam. 299) incised on the base of a statue of Mahāvīra.

P. 5. DRAWINGS from Mathura :

No. 782—Colossal statue of Neminātha, Sam. 1134.

No. 783—Inscribed statue of Neminātha, Sam. 1036.

No. 784—(a) Ornamental base of the colossal statue of Neminātha, A.D. 1000-1100.

(b) Ornamental base of a statue of a *Tirthaṅkara*.

No. 785—Sitting statue of a Jina in red stone.

No. 786—Three inscribed four-faced Jinas, dated A.D. 78-120, A.D. 93, A.D. 1022.

No. 787—Sitting statue of a Jina in red sand-stone.

No. 788—Two statues of sitting Jinas.

No. 789—Sitting statue of Rīṣabhanāthathā, dated A.D. 100-200.

No. 791—Ornamentation on the base of a Jina, Samvat 78.

No. 796—Sitting statue of Vardhamāna.

No. 798—Back view of ancient Jain pillar.

138 (IV)

Report, do, 1896-7, Roorkee, 1897.

P. 6. Kotah State, Rajputana :

Bilas, Nizamāt Kishenganj. Ruined dwelling houses, palaces and temples (Śaiva and Jain) of an ancient city formerly called Suvarṇa-Panarjipura.

Atru-Ganeshgunj, Nizamat Kunjer. Ruins of a large beautiful Jain temple, built by Mahārājādhirāja Jayasimha in Sam. 1319.

Pp. 11-12. DRAWINGS :

- No. 844—Statue of Neminātha (12th century A.D.), Srāvasti.
- No. 860—Sculptured pilaster of an ancient Jain temple, Mathura.
- No. 863—Circular column sculptured with seated Jinas, Asaikhara.
- No. 865—Fragment of a Torāṇa from ancient Jain stūpa, Mathura.
- No. 866—Square pillar (sculptured) of Mahāvīranātha, Mathura.
- No. 868—Statue of Munisuvratānātha, dated Samvat, 1063, Agra.
- No. 869—Lintel sculptured with *acanthus* leaves from an ancient Jain temple, Mathura.
- No. 871—Statue of Rīṣabhanātha, dated Samvat 1234, Mainpuri.
- No. 872—Statue of Ādinātha, Dubkund (Gwalior State).
- Nos. 879-80—Pilaster of Jain temple (12th century A.D.) at Atru, Kotah State, Rajputana.

Pp. 13-14. PHOTO NEGATIVES :

- No. D 656—Carvings on pilaster of mediæval Jain temple at Atru, Kotah State.
- No. D 683—Jain tower erected in Sam. 952, at Chitorgarh, Mewar State.
- No. D 688—Eastern view of Jain temple of 12th cent. A.D. at Chitorgarh.
- No. D 689—Interior view showing construction of dome of mediæval Jain temple at Chitorgarh.
- No. D 690—Exterior view of ruined Jain temple built in Sam. 811 at Chitorgarh.

138 (V)

Report, do, 1897-8.

P. 10. DRAWINGS :

- No. 881—Standing image of Pārśvanātha from Sironi Khurd, Jhansi Dist.
- No. 882—Images of Trīśalā Devi, the mother of Mahāvīranātha, Bate-sar, Agra dist.
- No. 885—Image of Rīṣabhanātha, dated Sam. 1234, from Mainpuri.

138 (VI)

Report, do, 1899-1900. Lucknow, 1900.

P. 3. APPENDIX H. :

Mosque reared with the spoil of Hindu temples after careful defacement or besmearing of the sculptured Jain images.

138 (VII)

Report of the Archaeological Survey, United Province & Punjab, 1903-4. Part I.

P. 12. The Jain colonnade situated on the south of Qutab Minar, Delhi—Special repairs.

138 (VIII)

Report, do, 1903-04.

Pp. 14-17. INSCRIPTIONS COPIED :

Nos. 74-85.—Eleven Jain images in possession of His Highness the Nawab ; Sanskrit-Nāgari ; ruler, Lungar Deva ; Sam. 1550 (A.D. 1453) ; locality, Tonk.

Nos. 95-98—Base of a Jain image ; Sanskrit-Nāgari ; ruler, Madana Varman ; locality Mahoba. No. 95 is dated Samvat 1211 ; No. 96 Samvat 1219 ; Nos. 97-98 are undated.

No. 99—Rock immediately south-west of Madan sagar with numerous Jain figures ; Sanskrit-Nāgari ; Sam. 1240 ; locality, Mahoba.

No. 100—Inscription in the cave in the same rock, details as above.

P. 20. PHOTOS :

Nos. 393-400—Eleven inscribed Jain images, Tonk (Gwalior State).

P. 33. Collection of Jain and other images in the Lucknow Museum.

Mahoba : Inscribed fragments of Jain figures.

Chipiani : Part of a seated Jain figure containing an inscription dated Sam. 1197.

P. 34. Fragments of Jain sculptures in the Public Library at Allahabad.

Pp. 61-62. Jain images from Tonk (Rajputana). By Pandit Hiranand Shastri. Eleven Jain images excavated at the place in January 1903 :—(1) Pārśvanātha, (2) Supārśvanātha, (3) Mahāvīranātha, (4) Neminātha, (5) Ajitanātha, (6) Mallinātha, (7) Sreyāmsa-

prabhu, (8) Suvidhinātha, (9) Sumatinātha, (10) Padmaprabha and (11) Śāntinātha.

Inscriptions at their bases are practically identical, the date Sam. 1510 (A.D. 1453) is invariably the same—The nude figures belong to Digambara sect, as the term *mūlasaṅgha* is used in the inscriptions—These were set up by Lapu, his sons Salha and Palha and their wives *Lashamini*, *Suhagini* and *Gauri*, of the *Khandelavala* division of the Digambara community, and the *Vakulyavāla gotra*—The sculptures were carved in the reign of *Lungaradeva*.

138 (IX)

Report of the Archaeological Survey, Northern Circle,
1905-6. Lahore, 1906.

INSCRIPTIONS COPIED :

No. 101—Base of Jain image; Sanskrit Devanāgarī; Vikrama Sam. 1529 (A.D. 1471); Allahabad Public Library.

P. 23—Kangra District :

Kangra Fort. Two small Jain shrines at the back of the shrine of *Ambikā Devī*—Inscribed image contained in one of these shrines worshipped by Jains.

Kangra Bazar : Two Jain sculptures in the temple of *Indreśvara*.

138 (X)

Report, do, 1907-8. Lahore, 1908.

P. 7. Repairs to *Pirṭhi Rāja's* temple, Jain colonnade, Delhi.

Pp. 14-21. Inscriptions at Mathura Museum on *Tīrthaṅkara* images in Prakrit and Sanskrit in Brahmi character, Kushāna period :

No. 26. The year 5, the 1st month of winter, the 12th day.

No. 27. The year 5, the 4th month of winter, the 20th day.

No. 48. The year 50, the 3rd month of winter, the 2nd day (?) of reign of *Huviṣka*.

No. 49. The year 83, the 2nd month of summer, the 16th day of reign of *Vāsudeva*.

No. 50. The year 83, the 2nd month of summer, the 25th day.

No. 51. The year 90 (?)

- No. 53. _____
 No. 54. _____
 No. 56. _____
 No. 67. The year 57 (A.D. 376 ?), the 3rd month of winter, the 13th day. [Gupta (?) period].
 No. 68. The year 97 (A.D. 416) the 1st month of the rainy season, [Gupta period].
 No. 71. [Vikraha ?] Samvat 1204. _____
 No. 72. _____
 No. 73. _____
 No. 71. [Vikrama ?] Samvat 1204.
 No. 75. Sam. 1896.
 No. 80. Inscription at Allahabad Public Library on *Tirthaṅkara* image in Sanskrit-Nāgari, Sam. 1524.
 P. 27. PHOTOS :
 No. 928—*Tīrthaṅkara* image, Faizabad Museum.
 P. 34. Discovery of Jain sculptures when excavating the large Jain temple Sobhnāth at Mahet.
 P. 51. ACQUISITION :
 No. 114—Inscribed Jain statuette from Mātā Maṭh, Mathura Museum.

138 (XI)

Report, do, 1908-9. Lahore, 1909.

Pp. 17-19. ACQUISITIONS :

Mathura Museum

- No. 16—Jain sculpture.
 No. 20—Jain chaumukhi.
 No. 26—Inscribed Jain image, Balbhadra Kunda.
 No. 39—Jain chaumukhi of red stone.
 Nos. 73-74—Headless Jina figure from Sarasvati Kunda.
 Nos. 161-260—Fragmentary sculptures (Jain, Buddhist, and Brahmanical) exhumed from Shaloka and Ganeswar tanks near Muttra.

Pp. 22-23. INSCRIPTION :

No. 23—On Jain image from Balbhadar Kunda; Sanskrit-Nāgari; Vadi 7 (?) Friday; Muttra Museum.

P. 25. PHOTO :

No. 1003—*Tīrthaṅkara* image, Muttra Museum.

138 (XII)

Report, do, 1909-10. Lahore, 1910.

P. 18-19. INSCRIPTION :

No. 7. Statuette of Vṛṣabhanātha seated; Prakrit-Kuśān Brahmi; the year 84 and the reign of Vasudeva; locality, Balbhadra Kunda near Mathura.

P. 20. PHOTOS :

No. 1046—Brass image of Jina (locally called Lakṣminārāyana) front.

No. 1047— Ditto, back, (with inscription) Temple of Hirma.

Pp. 29-31. ACQUISITIONS: Mathura city.

No. 42—*Tīrthaṅkara*, obtained from Potra Kunda.

No. 43—*Tīrthaṅkara* Ādinātha, obtained from Potra Kunda.

No. 44—Female figure nude, probably Jain, from Manoharpur.

No. 48—Lintel of some ancient Jain temple with a *Tīrthaṅkara* image and other figures, from Isapur, facing Mathura city on the other side of the Jumna river.

No. 49—Headless *Tīrthaṅkara* image, from a building between Gokul and Mahaban.

No. 53—A *Tīrthaṅkara* image, from the site of the orderly room and barracks for English soldiers of the regiment stationed at Mathura.

139 (I)

Annual Report of the Archæological Survey, Bengal Circle 1902. Calcutta, 1902.

P. 14. Seated statue of Pārśvanātha, and other minor Jain images, in a cave in the Southern face of the Pachar hill—An inscription stat-

ing worship of Pārśvanātha—Existence of a Jain sanctuary in the locality.

P. 16. Rajgir, a sacred place to the Jains—Shrines containing stones with the footprints or *pādukās* of some Jain *Tīrthaṅkara* and numerous Jain images—Settlement of the Jains in the place from the beginning of the Christian era—Sonbhandar or “gold treasury” cave, at the foot of the Baibhar hill, made by a Jain monk for the use of his own sect—Two caves made by Muni Vairadeva—Mutilated carving of Jain *Tīrthaṅkara*—Probable occupation of the caves by Jain monks when the Chinese pilgrims visited Rajgir.

P. 18. Ancient sculptures in Jain temple in village Baragaon—Jain pilgrimage to the place—Pāwāpuri, where Vardhamāna Mahāvīra attained *nirvāṇa*, a holy *tirtha* of the Jains.

139 (II)

Report, do, Bengal Circle, 1903. Calcutta, 1903.

P. 7. Champānagar, Bhagalpur district, sacred to the Jains—Antique statues of Ādinātha and Mahāvīra in the Jain temples in the locality—Extinction of Jainism in Eastern India for many centuries that followed.

P. 8. The Jahngira hill resorted to as a place of worship by the Hindus, the Buddhists and the Jains alike.

P. 13. Pārasnāth hill, Hazaribagh district, bears footprints or *pādukās* of various Jain *Tīrthaṅkaras*, consecrated on the 9th Feb. 1769 (N.S.).

Manbhum dist. : a number of mediæval Hindu and Jain temples of about the 14th or 15th century A.D.—Jain remains in Jharkhand—The country taken by the Hos from the Śrāvakas, *i.e.*, the Jains, who came there to work in the numerous copper ores.

P. 14. Jain remains observed at Pakbirra, Palma, Churra and Arsa—Other remains at Burran—Jain images at Deoli—Jain images of Ādinātha, Pārśvanātha and Mahāvīra collected close to the temples at Pakbirra.

Two statues of *Tīrthaṅkaras* forming part of the temple at Palma,—A few similar statues in the village.

Jain Images in the Village Churra—Temples originally belonging to the Jains.

Jain statues at Arsa—Figure wearing a crown and the head surmounted by a many-hooded cobra—Unusual representation of Pārśvanātha.

P. 28. PHOTOS :

Nos. 63-64—Bhagalpur—Group of ancient *Tirthaṅkaras* in a Jain temple at Champanagar.

Nos. 78-79—Mandar hill—Jain temple, on top, from south.

Nos. 98-99—Pārasnāth hill—General view.

Nos. 102-103—Pakbirra—Group of Jain statues.

No. 113—Palma—A Jain *Tirthaṅkara*.

Nos. 116-117—Arsa—A ruined Jain temple ; a Jain *Tirthaṅkara*.

139 (III)

Report, do, Bengal Circle, 1904. Calcutta, 1904.

P. 16. Vaisāli, birthplace of Buddha's contemporary and rival Vardhamāna Mahāvīra—He belonged to the Kṣatriya class of the Nāyas or Jñātris—Pawapuri, the place of Mahāvīra's death—No traces of Jainism at Vaisāli—Mention by Hiouen Tshang of a number of Jains residing at the place at his time.

139 (IV)

Report, do, Bengal Circle, 1905. Calcutta, 1905.

Pt. 2. P. 14. Worship of *stupas* by Buddhists and Jains is nothing but an adoption of popular form of grave-worship.

139 (V)

Annual Report of the Archæological Survey, Eastern Circle, 1905-06. Calcutta, 1907.

P. 2. Inscription of Khāravela of the year 165 B.C. at Khandagiri—Inscription on the Sonbhandar cave at Rajgir proving that it was made in the 2nd or 3rd century A.D. by a Jain for members of his order.

500

RAO, H. NARAYANA. *Etymological Research in Kana-
rese and Marathi.* (JBBRAS, xxv, 1923, pp. 491-497).

Pp. 492-3. Reference to Hemachandra's *Deśi-nāmamālā*.

501

BHATTACHARYYA, BATUKNATH. *A Brief Survey of
Sāhitya-Shāstra.* (JDL, ix, [Pt. 2], 1923, pp. 97-206).

P. 123. In an inscription dated 1128 A.D., discovered by Mr. Lewis Rice, is a verse by Daṇḍin praising the Jain writer Śrīvardha-
deva, author of *Churāmaṇi*.

Pp. 152-153. Amarasimha or Amarachandra, a disciple of Jina-
datta Sūri—Hemachandra and his production of *Kāvyaṇuśāsana*.

502

BLOOMFIELD, M. *The Śālibhadra Charita, a story of
conversion to Jaina Monkhood.* (JAOS, xliii, pp. 257-316).

503

GRIERSON, GEORGE. *Paiśāchī and Chūlikāpaisāchika.*
(IA, lii, 1923, pp. 16-17).

Jain religion eulogised.

Hemachandra and his Prakrit Grammar.

504

JOHNSON, HELEN M. *The Story of the thief Rāuhineya
in the Mahāvīracharitra of Hemacandra.* (JAOS, xlv, 1924,
pp. 1-10).

This popular story forms a side-episode in the story of the life-
history of the last Tīrthankara of the Jains.

505

JAIN, BANARSI DAS. *Ardha-Māgadhi Reader.* [Lahore,
1923].

Deals with Ardha-Māgadhi, the sacred language of the Jains and
serves as an introduction to the study of the Jain Āgamas.

506

Indian Education in 1915-16 (Bureau of Education, India). Calcutta, 1917.

P. 23. JAINS UNDER EDUCATION :

1. In Bombay. 19,800.
2. In the Central Provinces, 41,644.

507

Indian Education in 1917-18. (Bureau of Education, India). Calcutta, 1919.

P. 17. JAINS UNDER EDUCATION :

1. In the Punjab, 1,950.
2. In the Central Provinces, 5,248.
3. In Assam (privately educated), 8 (found reading in recognised schools).

508

Indian Education in 1918-19. (Bureau of Education, India). Calcutta, 1920.

Pp. 17-18. JAINS UNDER EDUCATION :

1. In the Punjab, 1,463.
2. In Bihar and Orissa, 157.
3. In the Central Provinces, 5,536.

509

Indian Education in 1919-20. (Bureau of Education, India). Calcutta, 1921.

P. 19. JAINS UNDER EDUCATION :

1. In Bombay, 22,545.
 2. In the Punjab, 1,588.
 3. In Bihar and Orissa, 170.
 4. In the Central Provinces, 5,504.
 5. In Assam, 14.
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